

JPRS-AKU-88-002
12 FEBRUARY 1988



**FOREIGN
BROADCAST
INFORMATION
SERVICE**

JPRS Report

East Asia

Korea: KULLOJA

No 3, March 1987

East Asia

Korea: KULLOJA

No 3, March 1987

JPRS-AKU-88-002

CONTENTS

12 FEBRUARY 1988

Achieving the Complete Victory of Socialism Is an Inevitable Requirement of Socialist and Communist Construction [Kim Chang-won]	1
Conversion of Cooperative Ownership to Ownership by All of the People is the Basic Way of Eliminating Class Distinctions Between Workers and Peasants [Pak Yong-ho]	5
The Third 7-Year Plan Is a Great Goal To Bring About a Decisive Turnaround in the Struggle for the Complete Victory of Socialism [An Pong-ki]	9
Faithfully Serving and Protecting the People's Interests Are Basic Requirements of our Party's Mass Line For Functionaries of the People's Government [Kang In-sok]	13
The Proposal for High-Level North-South Political and Military Talks Is a Most Reasonable and Realistic Proposal for Peace in Korea and Its Peaceful Reunification [Yim Tong-uk]	17
Let Us Arm Ourselves More Sturdily With the Chuche Ideology	22
The Chuche Ideology Is the Basis of the World View Offered by the Theory of Revolution in the Chuche Era [Pak Sung-tok]	26
Struggle To Carve Out Man's Destiny Is Essentially a Struggle To Realize His Independence [Kang Chong-sok]	31
The Movement to Win the Red Flag of Three Revolutions Is a Mass-Oriented Ideological Transformation Drive to Turn All Members of the Society Into Communist Revolutionaries [Choe Sye-ung]	35
Intensification of Class Indoctrination Is an Important Requirement for Firmly Establishing the Working-Class Standpoint Among Workers [Choe Sang-won]	38
Collectivism Is the Mode of Operation of the Communists [Pak Tae-chun]	42
On the 70th Anniversary of the Formation of The Korean National Association Which Contributed to the Unity of the National Independence-Oriented Patriotic Forces [Chon Sang-kil]	46
To Work With High Spirit and Passion Is the Revolutionary Work Habit of Party Functionaries [Chang Tae-chun]	50
A Mass Technical Innovation Movement To Accelerate the Technical Revolution [Kim Hui-su]	54
Responsibly Doing Farm Work With the Viewpoint of Being the Master Is the Revolutionary Work Style of Agricultural Workers [Pae Yong-sop]	57
The County Party Committee's Guidance Aimed At Establishing a Revolutionary Study Habit [Yi Ki-chol]	62
The Theory on Building Socialist National Culture as Elucidated in the Chuche Ideology [Hyon Chong-ho]	67
South Korea Is the Largest Nuclear Outpost in the Far East [Pang Chol-su]	71

KULLOJA

No 3, March 1987

[Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.]

Achieving the Complete Victory of Socialism Is an Inevitable Requirement of Socialist and Communist Construction

41090001b Pyongyang KULLOJA in Korean No 3, Mar 87 pp 3-8

[Article by Kim Chang-won]

[Text] The great leader Comrade Kim Il-song's policy speech to the First Session of the Eighth SPA, entitled "For the Complete Victory of Socialism," is an immortal general compendium of the revolutionary theories concerning the inevitable course of socialist and communist construction and the complete victory of socialism and constitutes a great program of communist construction which brilliantly illumines the road to the complete victory of socialism and to the higher stage of communism.

One of the most important points in the theory on the complete victory of socialism as elucidated in the respected and beloved Comrade Kim Il-song's great classic work is its profound clarification of the truth that to achieve the complete victory of socialism is a natural law-governed requirement of socialist and communist construction.

The great leader Comrade Kim Il-song taught:

"To achieve the complete victory of socialism is a natural law-governed requirement of socialist and communist construction and is a historic task that must be accomplished in the period of transition from capitalism to socialism." ("For the Complete Victory of Socialism," monograph, p 4)

The proper clarification of the theme that to achieve the complete victory of socialism is a natural law-governed requirement of socialist and communist construction is of great significance in the development of the working class theory of revolution and in successfully consummating the cause of socialism and communism. Only when this theme is properly clarified, is it possible for the working-class party and the people who have seized power to vigorously accelerate socialist and communist construction, with clear goals and methods of struggle.

With the progress in socialist construction in many countries, including ours, the question of achieving the complete victory of socialism has arisen as a practical issue, and this reality urgently demands a proper solution to this issue.

In his historic policy speech, the respected and beloved leader Comrade Kim Il-song, who is a great ideological theorist and a genius of revolution, has profoundly elucidated the truth that achieving the complete victory of socialism is a natural law-governed requirement of socialist and communist construction, and thus has provided a correct answer to this important theoretical and practical issue, the settlement of which has been urgently sought in revolutionary practice in our era. This marks a historical event of immense significance in the struggle of our people to vigorously push ahead with socialist and communist construction.

Achieving the complete victory of socialism is an inevitable requirement of socialist and communist construction primarily because to build a classless society, in which the working classification of the whole society will have been accomplished, is a basic condition for achieving the independence of the masses.

The great leader Comrade Kim Il-song taught:

"To eliminate class antagonism and class distinctions and abolish classes altogether is a basic condition for realizing the independence of the masses" (Ibid, p 8)

The cause of socialist and communist construction is the historic cause of completely realizing the independence of the masses. Communist society, as the highest developmental stage of human society, is one in which the working masses are completely independent in all sphere of societal activity.

The primary task in building a communist society which will provide complete independence to the masses is to make the whole society dominated by such social relationships as will guarantee complete social and political equality and an independent and creative life to all members of the society.

Because people as social beings live and act in the context of mutual social relationships in any society, they have to firmly establish such social relationships as will allow them to enjoy an independent life as equal masters of the state and society, subject to no restrictions whatsoever in social life, if they are to build a communist society which will provide them with complete independence.

What is of primary importance in establishing social relationships consistent with this intrinsic requirement of communist society is to remodel people and society after the pattern of the working class.

Socialist society is in essence a society of the working class. Socialist society is a society in which the working class, the basic and leading class, has remodeled people and social relationships in conformity with the working class's own aspirations and demands. In other words, the completely victorious socialist society which has attained full features of socialism is a classless society in

which all the people have been turned into working class people and in which the whole social relationships have been remodeled after the pattern of the working class.

Only by achieving the complete victory of socialism and building a classless society in which people in walks of life have been turned into the working class people will it be possible for all members of the society to reach the advanced levels of the working class in their ideological and moral traits, in their social and political status, and in their political life. Particularly, it will enable the peasants, the last remaining class to be remodeled after the pattern of the working class, to free themselves from the shackles of outmoded ideologies and culture, to become the genuine possessors of the ideologies and culture of the working class, and to remodel themselves into agricultural workers as partners in the all-people ownership of the means of production, and thus attain the same economic stature and the same social and political status as the working class workers. As a result, all members of the society will have their complete social and political equality guaranteed as equal masters of the state and society, each of them fully enjoying an independent life.

Victory in socialist revolution will mark a turning point in the struggle to abolish classes and in the efforts to realize the independence of the masses. When socialism is established, class conflicts, the root cause of all social misfortunes, will be eliminated and the social and political independence of the masses realized. In other words, all exploiting classes and exploiting systems, which trample under foot and suppress the aspirations and demands of the masses, will be liquidated and the masses will be able to enjoy an independent life, with the state sovereignty and the ownership of means of production in their hands.

However, even after socialism has been established, there will still remain a great deal of ideological, technological and cultural backwardness handed down from the old society. That is why there will also remain part of various distinctions, such as those between cities and villages and between workers and farmers, along with social relations inconsistent with the working class. These distinctions and social relations inconsistent with the working class which will remain in social life even after the establishment of a socialist society are the main obstructions to the complete realization of the independence of the masses. Unless various distinctions, such as those between cities and villages and between workers and peasants, as well as social relationships inconsistent with the working class, are eliminated, will it be impossible to realize complete social and political equality for all members of the society and fully guarantee an independent life to them. Therefore, the task of achieving the complete victory of socialism and building a classless society in which the whole society belongs to the working class, in other words, the task of eliminating class distinctions and realizing a classless society by remodeling the people and social relationships after the pattern of

the working class—this task arises as a natural law-governed requirement for fulfilling the cause of socialist and communist construction aimed at realizing the independence of the masses.

Another reason why achieving the complete victory of socialism becomes a natural law-governed requirement of socialist and communist construction is that laying the firm material and technological foundations of socialism and thus building a developed society that will guarantee an affluent material and cultural life to all its members is an important condition for realizing the complete independence of the masses.

The great leader Comrade Kim Il-song taught:

"Only when the material and technological foundations of socialism are firmly built by carrying out economic construction well and only when the workers who have been liberated from exploitation and oppression enjoy an affluent material and cultural life, as well as an independent political and ideological life to their hearts' content can the socialist system become genuinely mighty and consolidated and the complete victory of socialism be achieved." (Ibid, monograph, p 14)

An important problem arising in realizing the communist society in which the masses enjoy full independence is that of satisfactorily meeting the material and cultural demands of all members of the society for independent and creative life while guaranteeing complete social and political equality to them.

The economy is the material foundation of social life. To enjoy independent and creative life to their hearts' content, people should have corresponding means of material and cultural living. Unless highly developed means of material and cultural life are produced in abundance and are made available to the people according to their needs, it will be impossible to free them from the shackles of nature and satisfactorily guarantee independent and creative life to them.

Communist society is man's ideal society which by highly developing the economy and building the firm material and technological foundations suitable to its inherent nature, is capable of providing the masses with the material and cultural living conditions necessary to enjoy an independent and creative life to their hearts' content. Therefore, to build a communist society which guarantees a full measure of independence to its members, it is necessary to build a highly developed material and cultural living conditions which will enable the people to enjoy independent and creative life to their hearts' content as genuine masters of nature, unhampered by nature.

To this end, it is necessary to build a strong, comprehensive modern material and technological foundation of social production by maintaining the higher level of productive capacity than has been achieved in any

previous society, on the basis of the establishment of monolithic domination by all-people ownership. In this process, there should be established the principle of having people work according to their ability and receive distribution according to their needs by creating an immense amount of material and cultural wealth which will be sufficient to satisfy the material and cultural needs of the workers according to their wishes and demands.

However, building the material and technological foundations of communism, a task which is one of the essential requirements in building communist society, is a difficult and arduous historic undertaking that cannot be accomplished at one stroke.

When the socialist system is established, the masses of people will become the genuine owners of all the material and cultural wealth of the society. But, even after the socialist system is established, its material and technological foundations are weak compared with the advanced socialist system and the material and cultural living standards of the workers fall short of the appropriate levels due to the ideological, technological, and cultural backwardness bequeathed from the old society. Such being the case, an important task arising in socialist and communist construction in the period following the establishment of the socialist system is to build the material and technological foundations of a completely triumphant socialist society. In other words, it is necessary to build the material and technological foundations of socialism that will enable all members of the society to enjoy an affluent material and cultural life as equal masters of the state and society.

The socialist society that has won complete victory is not only a classless society in which all its members belong to the working class but also a developed society which guarantees affluent material and cultural living standards to all its members. As far as material life is concerned, the completely victorious socialist society is a society in which the firm material and cultural foundations of socialism have been laid, and in which the material and cultural living condition of all workers has reached such a high level that every one of them will fight giving their all to support and protect the socialist system, and in which socialism has completely defeated capitalism even in the sphere of material life.

Only when all members of the society, including those of the former middle class who previously enjoyed a life of relative abundance, become able to enjoy affluent material and cultural life, as well as independent political and social life, will the socialist system become genuinely mighty and rock-firm and the complete victory of socialism be attained. True, former middle-class people who enjoyed relative affluence in bygone days subsequently became socialist working people through the process of the socialist transformation of the relations of production. But their consciousness has not been transformed into the ideological consciousness of the working class.

Under this condition, these people may vacillate in their attitude toward socialism, as long as their current living standards fall short of the living standards they enjoyed in bygone days. This situation can be used by the remnant elements of the former exploiting class and the outside hostile elements to establish a foothold within our society. Accordingly, unless the wavering of the former middle-class people is overcome, there can be no complete victory of socialism. The vacillating tendency of the former middle-class people can be eliminated only when they uproot their outmoded ideologies and become revolutionized and better off than before, in other words, only when they are made to realize the genuine superiority of socialism through practical activities. When the former middle-class people have overcome their vacillation and come out in genuine support of the socialist system and begin to resolutely struggle to defend and develop the socialist system, then socialism will win a complete victory. Therefore, it becomes a natural law-governed requirement of socialist and communist construction to build the firm material and technological foundations of the completely victorious socialist system subsequent to the establishment of the socialist system and thus enable all workers, including the former middle-class people who enjoyed relative affluence in bygone days, to enjoy an affluent material life, as well as an independent political life to their hearts' content.

Another reason why attainment of the complete victory of socialism is an inevitable requirement of socialist and communist construction is that building a society free from the danger of capitalism's revival through the activities of hostile classes and the corrosive influence of outmoded ideologies is an essential requirement for realizing the complete independence of the masses of people.

One of the important problems arising in fulfilling the cause of socialism and communism aimed at realizing the complete independence of the masses of people is that of completely removing the danger of a revival of capitalism by thoroughly crushing the activities of the former hostile classes which still remain extant in the society after the establishment of the socialist system and by stamping out the corrosive influence of outmoded ideologies.

When the socialist system is established, the exploiting class is completely liquidated as a class and its social and economic foundations cease to exist. However, even after the socialist system has been established, the remnants of the exploiting class still remain and continue their subversive activities in an attempt to recover their old status. The remnant elements of the exploiting class are not sizable in strength but they should not be ignored altogether because it is still possible for them to become the tools or agents of foreign imperialists.

When the socialist system emerges victorious, the economic foundations that bred outmoded ideologies will disappear and new social and material conditions will be

created making it possible to arm people with new ideologies. But even after the socialist system is established, the old ideological remnants bequeathed from the old exploiting society that has lasted for thousands of years will still lurk in the minds of the workers for a long time. The outmoded ideological remnants lurking in the minds of the people have deep historical roots, are very much conservative, and constitute an important factor which preys upon the independent ideological consciousness of the workers and impedes socialist and communist construction. They provide a possible foothold for the reactionary bourgeois ideological toxins to infiltrate and operate from the outside and become a possible hot-bed for the revival of capitalism.

Even after the establishment of the socialist system, there will continue not only the corrosive influence of the outmoded ideologies and the activities of the remnant elements of the defunct hostile classes but also the ideological and cultural infiltration and activities of the hostile outside forces.

As long as the activities of the hostile classes and the corrosive influence of the old society continue, the socialist society cannot completely safe from the danger of capitalism's revival.

As long as the danger of capitalism's revival remains despite the liquidation of the exploiting class under socialism, the socialist system in that stage cannot be called completely victorious. In the final analysis, only when the corrosive influences of the old society, the activities of the hostile classes, and the ideological and cultural infiltration and subversive activities of the hostile outside forces are thoroughly blocked and the danger of capitalism's revival is completely removed, will it be possible to make the complete victory of socialism firm and secure and go forward to develop socialist and communist construction to a higher stage. Therefore, realizing a society where there is absolutely no danger of capitalism's revival through the activities of the hostile classes and the corrosive influence of the old society is a natural law-governed requirement of socialist and communist construction.

In his historic policy speech the great leader Comrade Kim Il-song not only ingeniously explained that achieving the complete victory of socialism is an inevitable requirement of socialist and communist construction but also scientifically clarified that attainment of this victory is a practical necessity in current socialist construction in our country.

Nearly 30 years have passed since our people began the task of attaining the complete victory of socialism after having won victory in the socialist revolution under the sagacious leadership of the party and the leader, and in this period they have made gigantic progress in the struggle to win the complete victory of socialism.

Thanks to the correct line of socialist construction and the correct guidance of our party and the government of the republic, prodigious successes have been made in the task of building the material and cultural foundations of socialism in our country, a task which is an important requirement for achieving the complete victory of socialism. In our country the task of socialist industrialization has been accomplished and the firm foundations of a self-supporting national economy laid in an unprecedentedly short period of time. Through the successful fulfillment of successive economic development plans, we have strengthened the material and technological foundations of our self-supporting socialist national economy—which our people built by their own efforts with fortitude—and have consolidated its underpinnings. As a result, it is certain that our people will be able to build by themselves the firm material and technological foundations of socialism necessary to build a completely victorious socialist society.

As a result of the vigorous prosecution of the ideological and cultural revolutions under the sagacious leadership of the party and the leader, great successes have also been achieved in our country in preparing the people to become communist-type human beings as demanded by the socialist society, a task which is a basic condition for achieving the complete victory of socialism.

Currently, the country is permeated with the chuche ideology, which provides the most revolutionary and scientific world view, with all our people being excellently prepared to become communist-type human beings who are developed all-round and who possess the advanced ideology of the working class and high technological and cultural standards. This superb quality of our people, masters of the society, is indicative of the level of our highly developed society and clearly shows that the time is ripe for fulfilling the basic conditions for achieving the complete victory of socialism in our country.

In our country, the main forces of revolution—a decisive factor in achieving victory in the cause of socialism and communism—are securely in place and our socialist system has been consolidated into an invincible system. All the people are united rock-firm around the great leader and the dear Comrade Kim Chong-il with one ideological will, the whole society brimming with the collectivist spirit of helping and caring for one another. The party and the masses of people, tightly banded together in unity and cohesion, form the powerful main force of the revolution, and all the people have infinite faith and trust in the party and the leader. This constitutes a firm guarantee for the viability of our socialist system, as well as a decisive factor in achieving the victory of the cause of socialism and communism.

All these successes of our people in remaking man, society, and nature indicate that our country is approaching the turning point in the march toward the goal of achieving the complete victory of socialism. We should consolidate these proud successes and vigorously

accelerate the revolution and construction so that we may realize a classless society free from class distinctions and build the firm material and technological foundations of socialism suitable to the completely victorious socialist society. It is a practical requirement of socialist construction in our country to more vigorously intensify the struggle to achieve the complete victory of socialism to suit the ripe demands of the developing revolution and the revolutionary aspirations of our people.

In his immortal classic work "For the Complete Victory of Socialism," the great leader Comrade Kim Il-song has clarified that achieving the complete victory of socialism is an inevitable requirement of socialist and communist construction, and this is of immense theoretical and practical significance in the development of the working class theory of revolution and in the consummation of the cause of socialism and communism.

With the ingenious and profound elucidation by the great leader Comrade Kim Il-song of the theory that attainment of the complete victory of socialism is a natural law-governed requirement of socialist and communist construction, the inevitability of socialist and communist construction has been scientifically clarified.

With the importance of attaining the complete victory of socialism in socialist and communist construction and the historical inevitability of such attainment fully proven, the path the working-class party and the people, who hold the sovereign power, should invariably follow in socialist construction after establishing a socialist system, has been clearly indicated and at the same time, the theory on the inevitability of socialist and communist construction, which has long awaited a full elucidation, has come to be uniformly systematized and synthesized.

As a result of the scientific elucidation by the great leader Comrade Kim Il-song of the theory that attainment of the complete victory of socialism is an inevitable requirement of socialist and communist construction, the working-class party and the masses of people, who hold the sovereign power, have come into possession of a powerful ideological and theoretical weapon which will enable them to carry out socialist and communist construction purposefully, with definite goals and scientific strategies and tactics. Thus the working-class party and the masses of people now will be able to vigorously accelerate socialist and communist construction without the slightest deflection, along the most straight road to victory, by firmly grasping the inevitability of socialist and communist construction on their own initiative.

The theory elucidated by the great leader Comrade Kim Il-song on the historical inevitability of the complete victory of socialism is the militant banner which will inspire the revolutionary people of the world, who are now struggling for independence, to struggle for the victory of socialism and communism. The outstanding ideological theory of the great leader on the historical

inevitability of the victory of socialism is the inspirational banner which will powerfully galvanize the revolutionary people of the world to struggle to build a socialist, communist society in which their independence—their cherished desire and ideal—is fully realized, and which will inspire in them courage and confidence in victory.

Indeed the great leader Comrade Kim Il-song's historic policy speech is a great program of communist construction which clearly illuminates the road ahead for the working-class party with the sovereign power in its hand to achieve the complete victory of socialism and move forward toward the higher stage of communism.

The release of the great leader Comrade Kim Il-song's great historic work "For the Complete Victory of Socialism" represents his immortal contribution to the development of the theory of socialist and communist construction and to the struggle to realize the complete independence of the working masses.

This great work is the generalization of the rich experience of the great leader who has triumphantly led the cause of independence of the working class and the working masses these 60 years or more and represents the shining fruition of his unique ideological and theoretical activities.

We should vigorously fight on to consummate the cause of socialism and communism with firm faith in the victory of the cause by studying in depth the ideological theory on the complete victory of socialism as elucidated by the great leader Comrade Kim Il-song in his policy speech.

13311

Conversion of Cooperative Ownership to Ownership by All of the People is the Basic Way of Eliminating Class Distinctions Between Workers and Peasants

41090001c Pyongyang KULLOJA in Korean No 3, Mar 87 pp 9-13

[Article by Pak Yong-ho]

[Text] By providing perfect answers to all theoretical and practical questions concerning the building of a completely victorious socialist system, in his historic policy speech to the First Session of the Eighth SPA, the great leader Comrade Kim Il-song has made an immortal contribution to developing and enriching the theory of socialist and communist construction and to accelerating the revolution and construction.

What is of great importance in the ingenious ideological theory on building the completely victorious socialist system elucidated in the great leader Comrade Kim Il-song's policy speech is the theorem that cooperative

ownership should be converted to all-people ownership to establish the monolithic domination of the means of production by all-people ownership.

The great leader Comrade Kim Il-song taught:

"To remove class distinctions between the working class and the peasantry, there must be monolithic domination of the means of production by all-people ownership by turning cooperative ownership into all-people ownership." ("For the Complete Victory of Socialism," monograph, p 9)

To eliminate class distinctions by remolding man and social relationships after the pattern of the working class is a basic problem in achieving the complete victory of socialism. Only by correctly solving this problem will it be possible to carry out in a most satisfactory manner the tasks necessary to build a completely victorious socialist society and realizing the complete independence of the working masses.

The liquidation of the exploiting class through socialist revolution will result in the elimination of class antagonism, the root cause of all social misfortunes. The liquidation of the exploiting class and class conflicts marks a great event in developing proper class relations in society and in realizing the independence of the people.

The liquidation of the exploiting class and class conflicts marks a historical turning point at which the relationship of exploitation of man by man, which dates back to the birth of classes, has been eliminated once and for all, and all members of the society have been transformed into socialist workers. Nonetheless this does not mean that classes have been abolished altogether.

Even after the socialist revolution has emerged victorious and the socialist system has been established, the working class and the peasantry will remain as classes, and class distinctions will still exist in socialist society.

Because of the existence of the class difference between the working class and the peasantry in socialist society, various distinctions and social relations inconsistent with the working class will remain in social life. Therefore only by eliminating class differences between the working class and the peasantry will it be possible to accomplish the historic task of eliminating classes altogether.

In his policy speech, the great leader Comrade Kim Il-song clarified that the elimination of class differences between the working class and the peasantry will be a central task for the transformation of society following the establishment of the socialist system and taught that to accomplish this task, cooperative ownership should be turned into all-people ownership.

Cooperative ownership should be turned into all-people ownership to eliminate the class difference between the working class and the peasantry primarily because relations of ownership of the means of production are a basic factor in determining class relations.

Two classes, namely the working class and the peasantry, exist in socialist society because two types of socialist ownership, namely all-people ownership and cooperative ownership, exist. That is why only by turning cooperative ownership into all-people ownership and thus establishing monolithic domination of the means of production by all-people ownership, will it be possible to accomplish the working classification of the peasantry, and hence the elimination of the class distinction between the working class and the peasantry. Another reason is that the conversion of cooperative ownership to all-people ownership is a natural law-governed requirement for the development of socialism.

Socialism means a society based on collectivism, and both cooperative ownership and all-people ownership are the types of socialist ownership which are the foundations of the economy of the society. Collectivism demands that all social relationships, including relations of ownership, constantly develop to suit the common good and interests of the society. Cooperative ownership, which is the inferior form of socialist ownership, should be developed so as to increase its level of socialization until it will eventually be turned into all-people ownership, the higher form of socialist ownership. When cooperative ownership is turned into all-people ownership and all working people are embraced in a single economy based on all-people ownership, the communist principle of "one for all, all for one" will be fully put into practice. Accordingly, conversion of cooperative ownership to all-people ownership is an inevitable requirement for social development.

Only by turning cooperative ownership into all-people ownership will it be possible to remodel social relations after the pattern of the working class according to the basic requirement for social development and realize a classless society.

The idea elucidated by the great leader that cooperative ownership should be turned into all-people ownership to eliminate the class distinction between the working class and the peasantry is a scientific thought which illuminates the straight path of success in remodeling all social relations after the pattern of the working class and thus realizing a classless society.

This is a revolutionary idea which will enable the working class in possession of sovereign power to lead the peasantry on the road of socialism to the end throughout the entire course of socialist and communist construction, while holding fast to their commitment to revolutionary principles in remodeling social relationships and in solving socialist rural problems.

With the elucidation of the idea that cooperative ownership should be converted to all-people ownership to eliminate the class distinction between the working class and the peasantry, the way has now been paved to accelerate the process of conversion of cooperative ownership to all-people ownership by consolidating and developing cooperative ownership and increasing its level of socialization and to vigorously wage the struggle to achieve the complete victory of socialism without the slightest deflection.

In his policy speech the great leader Comrade Kim Il-song elucidated the idea that conversion of cooperative ownership to all-people ownership is an inevitable process of socialist and communist construction; clarified the reason why two types of ownership, namely cooperative ownership and all-people ownership, exist side by side in socialist society; and outlined the basic methods for establishing monolithic domination of the means of production by all-people ownership.

Cooperative ownership exists side by side with all-people ownership in socialist society because the farmers' levels of ideological consciousness and their technological and cultural standards are lower than those of the working class and because the material foundation of agriculture is weak compared with industry. Accordingly, the basic way to convert cooperative ownership to all-people ownership lies in eliminating the ideological, technological, and cultural backwardness of the rural community. To do this the three major revolutions must be vigorously carried out.

The three revolutions, ideological, technological, and cultural, are our party's general line in socialist and communist construction and the basic means for achieving the complete victory of socialism.

Currently, socialist rural construction is briskly under way in our countryside thanks to the three revolutions which have been vigorously pushed under the sagacious leadership of the party and the leader. With the revolutions vigorously under way in the countryside, great successes have been made in remaking man.

Today in our countryside, the backward ideologies and outmoded cultural vestiges which have been handed down from generation to generation remain only as a negligible factor, with everyone being excellently prepared as all-round communist-type men possessing the advanced ideologies of the working class and high cultural and technological standards.

The rural technological revolution is also in progress. Today irrigation and electrification have already been accomplished and the mechanization and chemicalization of agriculture have been thrust forward all-out in the countryside. As a result, the process of the industrialization and modernization is progressing apace and agricultural production is continuously rising.

This indicates that a solid groundwork is being laid in the countryside to meet the political and ideological as well as material and technological prerequisites and conditions for converting cooperative ownership to all-people ownership.

By more vigorously accelerating the three revolutions, ideological, technological, and cultural, in the countryside, we should further enhance the farmers' levels of ideological consciousness and their technological and cultural standards and strengthen the material and technological foundations of agriculture and thus convert cooperative ownership to ownership by all of the people.

In his policy speech, the great leader Comrade Kim Il-song fully clarified ways to eliminate the ideological, technological, and cultural backwardness and turn cooperative ownership into all-people ownership in our countryside.

The great leader Comrade Kim Il-song taught:

"Our party's thesis on the socialist agrarian question should be thoroughly implemented to remove the ideological, technological, and cultural backwardness in the rural areas and to turn cooperative ownership to ownership by all of the people." (Ibid, pp 10-11)

To thoroughly implement our party's thesis on the socialist agrarian question is the most important fighting task in converting cooperative ownership to all-people ownership.

The thesis on the socialist agrarian question is our party's fighting program for ultimately solving the agrarian question by turning cooperative ownership into all-people ownership and for achieving the complete victory of socialism.

Provided in the thesis are the clear directions and methods for converting cooperative ownership to all-people ownership, along with the concrete fighting tasks to accomplish this task.

In the past our people have accelerated three revolutions, ideological, technological, and cultural, in the countryside and have made great successes in socialist rural construction by waging a vigorous struggle to implement the thesis on the agrarian question under the wise leadership of the party and the leader.

Experience proves that our party's thesis on the agrarian question constitutes a great fighting program for ultimately solving the agrarian question and achieving the complete victory of socialism. We should have a firm grip on the thesis on the agrarian question and thoroughly implement the tasks outlined in it in order to achieve the complete victory of socialism by converting cooperative ownership to all-people ownership and turning the peasantry into the working class.

To turn cooperative ownership to all-people ownership, we should, first of all, actively step up the ideological and cultural revolutions in the countryside and quickly improve the farmers' levels of ideological consciousness and their technological and cultural standards in accordance with the principles set forth in the theses.

The workers' ideological consciousness plays an important part in developing relations of ownership. Only by stepping up ideological indoctrination and organizational activities among the farmers and constantly steeling them through communal labor and collective activities, will it be possible to make them value the interests of the society and the state more than their personal interests and faithfully work for the sake of their society and collective and for the sake of the country and people, with the self-awareness of being the masters of the revolution and construction, and also possible to consolidate and develop cooperative ownership and improve its level of socialization.

Our agriculture, which is developing into modern agriculture, demands that the farmers decisively improve their technological and cultural standards. We should, on the one hand, raise the younger generation into reliable workers in socialist construction to suit the demands of developing realities, and on the other, step up adult education and the dissemination of scientific and technological knowledge in the countryside so that all farmers may become able to handle modern farm machines skillfully and do farming by scientific and technological methods.

At the same time, the rural technical revolution should be accelerated to industrialize agriculture.

The industrialization of agriculture means conversion of agricultural production to modern technical processes through rural irrigation, electrification, mechanization, and chemicalization. Only by industrializing agriculture through the acceleration of the rural technical revolution, will it be possible to rapidly increase agricultural production, eliminate the gap between agricultural and industrial labor, and free the farmers from arduous toil by developing the rural economy into a large-scale economy based on modern machinery and technology.

To industrialize agriculture, we should produce a large number of various modern farm machines, such as tractors and harvesters, and deliver them to the countryside in a planned fashion while consolidating the results of the already accomplished rural irrigation and electrification. On the other hand, we should produce in larger quantities various kinds of quality chemical fertilizers suitable to the soil condition and the peculiar characteristics of crops in our country and deliver them to the countryside and place agricultural production on a higher scientific foundation by actively introducing advanced agricultural technologies and methods and the results of modern agricultural science.

To turn cooperative ownership to all-people ownership, we should also organically combine these two ownerships by constantly enhancing the leadership role of all-people ownership in relation to cooperative ownership.

Only by organically combining the two types of ownership through the enhancement of the leading role of all-people ownership will it be possible to orient the development of cooperative ownership in the direction of merging into all-people ownership while further increasing the ratio of all-people ownership in the countryside and thus establish monolithic domination by all-people ownership.

What is important in the organic combination of cooperative ownership and all-people ownership is to strengthen the direct link between the two. The direct production ties between cooperative ownership and all-people ownership are to be realized through state-run enterprises that directly serve the rural economy. Therefore, to enhance the direct ties between the two types of ownership, we should further strengthen, in material and technological terms, farm machinery stations, irrigation management offices, and other state-run enterprises in the service of the rural economy so that the material and technological means of all-people property can play a greater role in cooperative farms' agricultural production.

To turn cooperative ownership into all-people ownership, it is also necessary to ceaselessly improve guidance to the agricultural cooperative economy and its management.

Economic management is closely linked to ownership relations and it profoundly influences the change and development of these relations. Only by properly managing the economy will it be possible to protect and expand cooperative ownership and consolidate and develop it and improve the economic efficiency of cooperative property and thus bring the superior qualities of cooperative ownership into full play. Accordingly, unless guidance to the agricultural cooperative economy and its management are improved, it will be impossible to accelerate the process of transformation of cooperative ownership into all-people ownership.

Today the standards of technical provisions of the agricultural cooperative economy have improved and agricultural production is ever increasing, and this reality demands that technical guidance in production be further strengthened and that economic operations be carried out in a thoroughly planned and organized manner.

We should further consolidate agricultural guidance organizations and enhance their functions and roles to bring the superiority of our agricultural guidance system into full play so that the industrial management method of guidance in the agricultural cooperative economy may

be decisively stepped up. Particularly, county cooperative farm management committees, which give on-the-spot guidance to cooperative farms, should enhance their role and provide proper technical guidance so that agricultural production is carried out in conformity with the demands of our *chuche*-based agriculture. They should also see to it that the state's material and technical assistance is provided to the cooperative economy in a satisfactory manner.

In his historic policy speech, the great leader Comrade Kim Il-song comprehensively elucidated the ideological theory on converting cooperative ownership to all-people ownership, and this elucidation has great theoretical and practical implications.

With the historical necessity of converting cooperative ownership to all-people ownership and the concrete methods for this conversion being elucidated by the great leader, the way for accomplishing a central task that arises in the period following the establishment of the socialist system, namely, the way for successfully eliminating the class distinctions between the working class and the peasantry, has been clearly indicated.

With the ideological theory on converting cooperative ownership to all-people ownership presented in detail, the working-class party's strategies and tactics for the elimination of class distinctions between the working class and the peasantry have come to be scientifically clarified and a firm guarantee for waging a vigorous struggle to realize a classless society without the slightest deflection has been provided.

With the ideological theory on conversion of cooperative ownership to all-people ownership elucidated by the great leader Comrade Kim Il-song in his policy speech, the working class' revolutionary theory on socialist rural construction is protected and preserved more firmly and developed and enriched still more with new themes and formulations.

The scientific elucidation of the ideological theory on conversion of cooperative ownership to all-people ownership marks an epochal event in which a crushing blow has been dealt to all erroneous thoughts and theories concerning socialist rural construction and in which a powerful weapon has been provided to correctly solve rural problems in conformity with the basic interests of the working class and the demands of the developing socialist society.

With the ideological theory on converting cooperative ownership to all-people ownership elucidated by the great leader Kim Il-song in full detail, the South Korean people have come to have renewed confidence and courage in their struggle for national reunification and have come to be spurred on more powerfully to struggle against the U.S. imperialists and Chon Tu-hwan puppet clique, their agent. With it also has come faith in the cause of socialist and communist construction among

the revolutionary people of the world who are struggling to crush all kinds of frantic machinations of the imperialists to undermine socialist construction and socialist rural economies and who are also struggling to attain social progress and build a new society.

Indeed the ideological theory on conversion of cooperative ownership to all-people ownership expounded by the great leader Comrade Kim Il-song is an outstanding ideological theory that provides correct answers to urgent problems arising in practical efforts for socialist construction in our time.

Our functionaries and workers, embracing this outstanding ideological theory of the great leader Comrade Kim Il-song which illuminates the straight way to a classless society with the radiant light of the immortal *chuche* ideology, are immensely excited and burning with a determination to carry out the program tasks outlined in his policy speech to the end.

We should accelerate the complete victory of socialism and the ultimate victory of our revolution by arming ourselves stalwartly with the great leader Comrade Kim Il-song's immortal *chuche* ideology and implementing it to the end.

13311

The Third 7-Year Plan Is a Great Goal To Bring About a Decisive Turnaround in the Struggle for the Complete Victory of Socialism

41090001d Pyongyang KULLOJA in Korean No. 3
Mar 87 pp 14-18

[Article by An Pong-ki]

[Text] In his historic policy speech "For the Complete Victory of Socialism," the great leader Comrade Kim Il-song unfurled a dazzling blueprint for the fulfillment of the Third 7-Year Plan by elucidating the inevitability of the complete victory of socialism and by outlining the fighting tasks to achieve this victory on the basis of his ingenious scientific insights into the requirements for the development of our revolution and the inevitability of socialist and communist construction.

Today our people are vigorously launching an all-out march-onward movement to fulfill the Third 7-year Plan under the sagacious leadership of the party and the leader with a bright prospect for and firm confidence in the future.

The great leader comrade Kim Il-song taught:

"The Third 7-Year Plan is a grand economic construction program designed to strengthen the nation's economic might and radically improve the people's standard of living and is a great goal to bring about a decisive turnaround in the struggle for the complete victory of socialism." ("For the Complete Victory of Socialism," monograph, p. 16)

Achieving the complete victory of socialism is an immediate fighting task confronting our party and people. To achieve it, we must vigorously push forward with socialist economic construction while remodeling the people and social relations after the pattern of the working class. Only when economic construction is carried out properly, and as a result, the firm material and technological foundations of socialism are laid and everyone comes to enjoy affluent material and cultural life, as well as independent political and ideological life, will the socialist system be made truly powerful and rock-firm and the complete victory of socialism be achieved.

The current Third 7-Year Plan is a new great blueprint designed to implement the programmatic tasks for socialist economic construction outlined at the Sixth Congress of the WPK.

Nearly 30 years have passed since our people started working to achieve the complete victory of socialism after winning victory in the socialist revolution, and during this period, remarkable progress has been made in their struggle to achieve the complete victory of socialism. In an unprecedentedly short period of time, the task of socialist industrialization has been brilliantly accomplished and the sound foundations of a self-supporting national economy laid. The material and technological foundations of the self-supporting socialist national economy have been strengthened, complete with substructures, through the successive national economic development plans. In recent years, as a result of the fulfillment of the Second 7-Year Plan, all sectors of the national economy were firmly equipped with modern technical provisions and the nation's economic might was further augmented. The Third 7-Year Plan calls for, as its strategic goal, the implementation of the programmatic tasks for socialist economic construction set forth at the Sixth WPK Congress on the basis of these successes.

The basic task of the Third 7-Year Plan is to lay the sound material and technological foundations for achieving the complete victory of socialism by vigorously continuing the chucheization, modernization, and science-orientation of the national economy.

During the third 7-Year Plan period, we should further improve the self-supporting capability of our national economy, solidly equip all sectors of the economy, including industry and agriculture, with modern technologies, and increase production at a higher pace. In the new prospective plan period, we should fulfill the 10

major goals of socialist economic construction set forth at the Sixth WPK Congress and increase overall industrial and agricultural production 1.9 and 1.4 times respectively.

When the Third 7-Year Plan is successfully fulfilled, the might of our self-supporting national economy will be augmented beyond comparison, and our country will proudly join the ranks of the world's economically developed countries. The successful fulfillment of the new prospective plan will bring about a decisive turnaround particularly in the struggle to achieve the complete victory of socialism.

When the Third 7-Year Plan is successfully fulfilled, the firm material and technological foundations will be laid for achieving the complete victory of socialism.

To lay the firm material and technological foundations of socialism is an essential condition for achieving the complete victory of socialism. Achievement of the completely victorious socialist society will be built on a powerful and appropriate material and technological foundation.

One of the goals that should be attained in the field of economic construction in order to achieve the complete victory of socialism, is to build a chuche-oriented economy with all sectors highly modernized and with complete substructures. Only by laying the firm material and technological foundations of socialism, only by arming all sectors of the national economy with modern technologies, and only completing the substructures of the economy, will it be possible to free the workers from arduous toil, ceaselessly increase the production of material wealth, and achieve the complete victory of socialism through the acceleration of economic construction. The problem of eliminating class distinctions between the working class and the peasantry and realizing a classless society by turning cooperative ownership into all-people ownership, in the final analysis, is also related to the question of laying the material and technological foundations of socialism.

A task of immediate importance in laying the material and technological foundations of socialism, which are vital to the complete victory of socialism, is to successfully fulfill the Third 7-Year Plan.

When the Third 7-Year Plan is fulfilled, the nation's natural resources will be better developed and utilized to satisfactorily meet the demand of the national economy for raw materials, fuel, and electricity; and many modern factories and enterprises will be built and the substructure of the economy completed, resulting in the improved self-supporting capability of our national economy. In addition, outmoded and backward technologies will be replaced by modern, developed technologies in all sectors of the national economy, including industry and agriculture; and as a result, the overall standards of the technical provisions of the national

economy will be radically improved and a very high tempo of growth in production attained. When the self-sustaining capability of the national economy is enhanced and the overall standards of technical provisions of the economy are improved, the sound material and technological foundations for achieving the complete victory of socialism will have been laid.

When the Third 7-Year Plan is successfully fulfilled, radical change will take place in the material and cultural life of the people.

To provide affluent material and cultural life, as well as complete social and political equality to all members of the society is one of the inherent demands of the socialist society. An important characteristic of the socialist society which has won the complete victory is that it guarantees affluent material and cultural life to all its members.

When the socialist system is established, the working masses becomes genuine owners of the material and cultural wealth of the society. However, even after the socialist system is established, much of the technological as well as the ideological and cultural backwardness which has been handed down from the old society will remain; and as a result, the material and technological foundations of the newly established socialist society will be weak compared with an advanced socialist system and the material and cultural living standards of the workers will be below the appropriate level.

Economic construction should be stepped up in order to raise the people's standard of living to a fitting level.

The Third 7-Year Plan calls for an epochal improvement in the people's standard of living as one of the most important tasks that should be accomplished during this prospective plan period. In the new prospective plan period, agriculture, fisheries, light industry, and other economic sectors which have direct bearing on the people's livelihood will be developed rapidly with priority placed on the development of light industry. As a result, the output of food grain, marine products, and various daily necessities will drastically increase and the problem of providing food, clothing, and shelter to the people will be solved satisfactorily.

In particular, when a number of major projects currently under way according a farsighted idea of our party—such as the 300,000-chongbo tideland reclamation project, the construction of the 100,000-ton capacity Suncheon Vinalon Complex, and the large-scale Sariwon Potash Fertilizer Complex—are completed soon, marked progress will be made in providing such affluent material and cultural life to all members of the society as befits the completely victorious socialist society.

In addition, when the Third 7-Year Plan is successfully fulfilled, an environment conducive to realizing the independent, peaceful reunification of the fatherland

will be created. When the economic might of the country is enhanced through the acceleration of socialist economic construction, it will have favorable influence on the South Korean people and make it possible to expedite the realization of national reunification.

Moreover, when the Third 7-Year Plan is successfully fulfilled, it will evoke firm confidence in the victory of socialism and communism among the people of developing and Third-World countries and be possible to encourage and inspire them to a vigorous struggle to build socialism and communism under the revolutionary banner of self-reliance.

With a firm grasp of the significance and importance of the Third 7-Year Plan, we must wage an active struggle to fulfill it ahead of schedule.

The great leader Comrade Kim Il-song taught:

"All leading functionaries and all workers should launch into the struggle for the fulfillment of the Third 7-Year Plan as one and bring about a new upswing in socialist economic construction." (Ibid, p 16)

The most important problem in fulfilling the Third 7-Year Plan is to vigorously accelerate the technological transformation of the national economy by developing science and technology and stepping up the technical innovation movement.

Currently, science and technology are developing at a fast pace, with a decisive effect on economic development. Without rapid scientific and technological development and bold and active technological innovations, it will be impossible to fulfill the herculean tasks of the prospective plans and raise our national economy to a new, higher level.

In all sectors and units of the national economy, great efforts should be exerted for the development of science and technology in order to satisfactorily solve various scientific and technological problems arising in socialist construction and raise the nation's standards of science and technology to the world standards in as short period of time.

In developing science and technology apace, it is necessary to draw up an accurate science and technology development plan in conformity with the nation's prospective goals and actual requirements of socialist construction and with the world trends in scientific and technological development and actively organize and mobilize the creativeness of our scientists, engineers, and broad circles of working people in the implementation of this plan. At the same time, it is necessary to establish the right view of science and technology among leading functionaries and decisively improve party and state guidance in and logistic support for scientific and technological research work and the technical innovation movement.

An important goal in the development of science and technology in our country today is to carry out an all-out technological transformation of the national economy. In all sectors of the national economy, we should modernize worn-out and obsolete equipment and realize the mechanization, automation, robot-orientation, and computerization of production process. During the new prospective plan period, we should exert great efforts in developing the machine industry, the microelectronics industry, and the robot industry in order to build the firm foundations of these industries in a short period of time and produce and supply electronic and automation components and devices, as well as various kinds of modern machinery and equipment, in a satisfactory manner.

Another important problem in fulfilling the Third 7-Year Plan is to decisively increase the production capacity of basic industry.

Basic industry is a very important economic sector which supplies the most basic and essential instruments of production necessary for the overall development of the national economy. It is basic industry that produces and supplies raw materials, fuel, power, and machinery needed in nearly all sectors of the national economy. The size of the production capacity of basic industry not only determines the scale of production in the basic industries themselves, but also has direct bearing on the production capacity of other industrial sectors.

The Third 7-Year Plan, which envisages a high tempo of growth in production, urgently demands a further increase in the production capacity of basic industry. Only by drastically increasing the production capacity of basic industry will it be possible to fulfill the important goals envisaged for the basic industry in the prospective plan, such as the production targets of electricity, coal, steel, and nonferrous metals; and only by fulfilling these goals will it be possible to successfully fulfill the prospective plan in all sectors of the national economy.

In the key industrial sector, existing equipment in factories and enterprises should be remodeled into modern equipment having a higher degree of efficiency and precision and their production capacity increased to a maximum, and at the same time, new factories and enterprises should be built on a large scale.

To improve economic guidance and enterprise management is an important requirement for the successful fulfillment of the Third 7-Year Plan.

The current Third 7-Year Plan envisages a grand scale in social production. A huge amount of raw materials and supplies will have to be consumed and immense amount of labor will be needed to fulfill this plan.

Under this condition, only by decisively improving economic guidance and enterprise management will it be possible to tightly dovetail the complexly interlocked

technical and economic links and production-consumption connections between different production processes in various sectors of the national economy and in various factories and enterprises and translate the high revolutionary fervor and creative positiveness of the workers into practical productive achievements and thus attain a maximum economic output with a minimum input.

The Taean work system created by the great leader Comrade Kim Il-song is a church-based socialist economic management system embodying the immortal church ideology and the revolutionary mass line, and its superiority and viability has been clearly demonstrated through the practice of socialist economic construction. In accordance with the requirements of the Taean work method, all factories and enterprises should carry out economic organizational work in a planned manner under the collective leadership of the party committees and vigorously inspire the revolutionary fervor and creativity of the producer masses to struggle for the fulfillment of the prospective plan by giving priority to political work.

Today our socialist economy is ceaselessly developing, and the new reality of economic development demands that economic guidance and enterprise management be carried out in a more scientific and rational manner to suit this reality. All sectors of the national economy should operate by scientific methods on the basis of accurate planning, computation, and statistics and properly utilize various economic leverages to rationalize enterprise management to suit the transitory nature of socialist society.

The year 1987 is a very important year in socialist construction in our country and a honorable and rewarding year in which we have started the first phase of struggle to implement the grand prospective tasks of the Third 7-Year Plan. As the beginning is important in every undertaking, how well we start the first-year struggle is a very important problem in the struggle to fulfill the new prospective plan also. Only when we fulfill the national economic plan for this year well by bringing about a new great upswing in all sectors and units of the national economy, will we be able to make an opening for the fulfillment of the Third 7-Year Plan and build a firm foundation for its fulfillment and make epochal progress in hitting the 10 major targets of socialist economic construction.

The central task in the 1987 economic plan is to bring about a new upswing in the fuel and power industries and in steel production, stabilize production at a high level in all sectors of the national economy, increase feed grain and fisheries production, further improve the people's standard of living by accelerating the light industrial revolution, and vigorously carry out those important projects which are aimed at smoothly satisfying the people's need for food, clothing, and shelter.

To successfully accomplish this task, we have to rapidly develop the electric industry. By concentrating energy on the coal front, we should supply equipment and materials to collieries as a matter of the highest priority, provide full working conditions at the blind ends of mining galleries, and provide adequate logistic support to coal miners in order to decisively increase coal production. At the same time, efforts should be concentrated on the Komdok Mining Complex, the Musan Mining Complex, and other large mines which have large deposits and have favorable conditions of mining operation, so that we can radically increase ore production by giving priority to geological prospecting, tunneling, and gallery construction. In the electric industry sector, power output should be increased by operating all existing power generating stations at full capacity and quickly increase power production capacity by the maximum acceleration of power plant construction.

Currently, with the vigorous thrust in economic construction, the demand for iron and steel materials is constantly increasing. By continuing to concentrate great efforts on the metal industry, we should actively promote the chucheization of the nonferrous metal industry and stability in iron and steel production in all iron works and steel mills at a high level.

In fulfilling this year's economic plan, it is important to adequately meet the demand for transportation. In the transportation sector, more freight should be transported by maximizing the rate of utilization of existing means of transportation and by thoroughly implementing the transportation policy triad.

To successfully fulfill this year's economic plan in every sector of the national economy, we have to bring about a continual upsurge in production and construction. In every sector and unit, the state plan must be fulfilled without fail on the daily, monthly, quarterly schedules and on all indices by vigorously waging the technical revolution, maximally mobilizing inner reserves, and stepping up struggle for increased production and conservation.

For all functionaries and workers to devotedly struggle by cherishing infinite loyalty to the party and the leader is a sure guarantee for the successful fulfillment of this year's national economic plan.

The high revolutionary fervor of the workers is a decisive factor in vigorously propelling the development of production capacity in a socialist society. The infinite loyalty of the functionaries and workers to the party and the leader and their fervent revolutionary zeal are also a decisive factor in fulfilling the Third 7-Year Plan. When functionaries and workers devotedly struggle by cherishing loyalty to the party and the leader and burn with a fervent revolutionary zeal, they will be able to overcome

whatever difficulty or obstacle and work endless miracles and innovations in production and construction and successfully accomplish the gigantic tasks necessary to implement the new prospective plan.

Brilliantly embodied in the Third 7-Year Plan is the farsighted idea of the respected and beloved leader Comrade Kim Il-song and the dear leader Comrade Kim Chong-il to strengthen the nation's economic might and provide more affluent and enlightened material and cultural life to our people by more solidly consolidating the self-sustaining national economic foundations of socialism. The plan also reflects the revolutionary aspirations and will of our people, who are ceaselessly advancing toward new victories.

All functionaries and workers should arm themselves more stalwartly with the chuche ideology and wage an active struggle for its implementation, with a firm conviction in victory in the cause of the revolution. We should actively launch into struggle to fulfill the new prospective plan invariably with the revolutionary spirit of absolute and unconditional dedication to party policy and with infinite loyalty to the party and the leader, and work with the revolutionary spirit of accomplishing our assignments by their own efforts.

The struggle to fulfill the new prospective plan is a rewarding one to demonstrate the invincible might of our people rallied firmly around the party and the leader and to expedite the complete victory of socialism.

We should brilliantly fulfill the Third 7-Year Plan by devotedly struggling with infinite loyalty to the party and the leader and with intense revolutionary fervor and thus once again demonstrate the might and glory of chuche Korea.

13311

Faithfully Serving and Protecting the People's Interests Are Basic Requirements of our Party's Mass Line For Functionaries of the People's Government

41090001e Pyongyang KULLOJA in Korean No 3, Mar 87 pp 19-23

[Article by Kang In-sok]

[Text] Implementation of the revolutionary mass line is one of the basic problems in strengthening the might of the party and the state and achieving victory in revolution and construction.

Our party and the government of the republic, holding the implementation of the revolutionary mass line as the supreme principle governing their activities, always have protected the interests of the people and have made every effort to promote the happiness of the masses.

That is why the people entrusted their destiny wholly to the party and are fighting on to respond to whatever party call without hesitating to go through fire and water.

In his policy speech to the First Session of the Eighth SPA, the great leader Comrade Kim Il-song comprehensively elucidated the basic requirement of our party's mass line while laying down the task of enhancing the functions and role of the people's government to achieve the complete victory of socialism.

The basic requirement of the mass line as elucidated by the great leader Comrade Kim Il-song constitutes a programmatic guideline that we must invariably maintain in the activities of our party and state and offers a firm guarantee for achieving the complete victory of socialism; expediting the ultimate victory of our revolution lies in meeting this basic requirement.

Socialist, communist society is a society which works for the interests of all the people and can be magnificently built only by the creative role of broad circles of people. To successfully build a socialist, communist society, the interests of the masses should be actively protected and their creativity organized and mobilized to the utmost; and to do this, the mass line should be implemented in party and state activities.

The mass line means thoroughly protecting the interests of the working mass, serving the people faithfully, and carrying out the revolution and construction by relying on the masses and inspiring them into action.

Our party's revolutionary mass line clarifies the point of view and attitude that should be maintained in the relationship between the people's government and the masses, and most accurately spells out the basic requirement for protecting the interests of the people and serving them faithfully.

The great leader Comrade Kim Il-song taught:

"To protect the interests of the people and serve them faithfully is the basic requirement of the mass line." ("For the Complete Victory of Socialism." (Ibid, p 23)

The basic requirement of our party's mass line of protecting the people's interests and serving the people faithfully is based on and originates in the principles of the great chuche ideology.

Proceeding from the premise that man is the most precious being in the whole universe and that only those things in nature and society which serve him are worthy of their existence, the chuche ideology has clarified the idea that man should come at the center of all views and everything should be made to serve him. This has paved the way to set forth the principle of action for the working class, the working-class party, and the state to devote their all to fighting for the interests of the working masses and to serving them faithfully.

Our party's mass line demands that the masses should come first, that everything should be made to work for the good of the working masses and to serve them faithfully. This demand of the mass line originates in the requirement of the chuche ideology that man be at the center of all views and that everything be made to serve him, and embodies this requirement.

In this way, the basic requirement of our party's mass line, namely, the requirement of protecting the people's interests and faithfully serving them, fully embodies the lofty ideal revolutionary requirements of the chuche ideology, which offers the man-centered world view and a revolutionary doctrine aimed at realizing the independence of the working masses.

Protecting the people's interests and serving the people faithfully is also a mode of operation befitting the duties of the functionaries of the people's government.

The people's government is the genuine protector of the sovereign rights of our people and a powerful weapon for building socialism and communism. Only under the people's government, can working masses fully exercise their freedoms and rights as genuine masters of the state and society and enjoy an affluent and happy life. That is why the functionaries of the people's government regard it as their noble duty to always faithfully serve the people with intense loyalty to the party and the revolution and with the spirit of devoting themselves to the service of the people.

The basic requirement of our party's mass line is a sure guarantee for enabling the functionaries of the people's government to fulfill that duty. For the functionaries of the people's government who come from among the masses and who are engaged in the revolution for the sake of the working masses, it is quite natural that they should protect the people's interests and serve them faithfully; and the way for them to fulfill their revolutionary duty lies in working for the people as their faithful servants.

In this way the basic requirement of our party's mass line that everything be made to protect the people's interests and faithfully serve them, fully embodies the principles of the great chuche ideology and represents the revolutionary mode of operation for the functionaries of our people's government.

For these 60 years or more since he embarked upon the road of revolution in his early childhood, the great leader Comrade Kim Il-song has always held the protection of the people's interests as the supreme principle and has devoted all his life to achieving the liberty and happiness of the people. In the protracted course of leading our revolution to victory, the great leader has always lived among the working people, sharing the sweat and bitterness with them, and whenever a hard trial confronted the revolution, he broke through the obstacles by trusting the masses and relying on their inexhaustible ability and

wisdom. The great leader has frequently toured every nook and cranny of the country, meeting with plain workers and farmers. From their unaffected voices, he gained insights into the wishes of the people and the mature demands of the revolution and established policies and lines on the basis of these insights. As a result, he has made these policies and lines the masses' own, thereby leading our revolution to continual upsurges. The entire path followed by the respected and beloved leader in leading the revolution and construction is indeed a noble history of faithful service to the people and a glorious journey in which he has brilliantly implemented the revolutionary mass line.

Even today, after having explored the revolutionary path for so many decades, the great leader Comrade Kim Il-song, still presents one great plan after another to provide a more affluent and cultured life to our people and is devoting himself body and soul to implementing these plans. To render devoted service to the people by upholding the respected and beloved leader's lofty intentions is the primary duty of our functionaries who have been raised under his wings to be commanding personnel of the revolution. They should always burn with the sole desire to bring the ideas of the party and the leader into bloom and devote all their energies and wisdom to put this desire into practice.

Today we are confronted with the honorable and rewarding task of achieving the complete victory of socialism as soon as possible by accelerating socialist economic construction.

Currently, all party members and workers, upholding the great leader Comrade Kim Il-song's policy speech, have launched into the rewarding struggle to fulfill the new prospective plan. Our people are speeding up their all-out advance with intense fervor, and the whole country is seething with creative enthusiasm.

Our party hopes that the creativeness of broad circles of people will be organized and mobilized to the utmost to suit the demands of the developing reality in which there are revolutionary upsurges on all fronts of socialist construction. What is important in this connection is for our functionaries to thoroughly implement the mass line and serve the people more faithfully and thus more vigorously encourage and inspire the masses to socialist construction.

The great leader Comrade Kim Il-song taught: "All functionaries should fulfill their honorable duty as commanding personnel of the revolution and faithful servants of the people by responsibly accomplishing their revolutionary assignments with intense loyalty to the party and the revolution and with the spirit of devoted service to the people." (Ibid. p 25)

Important indeed are the place and role of our administrative economic guidance functionaries in implementing the mass line's basic requirement of protecting the people's interests and serving the people faithfully.

Administrative economic guidance functionaries should have a more intense spirit of serving the people than anyone else in view of their assigned duties. In socialist society the masses, including workers, farmers, and working intellectuals, are masters of the state and the society and the state is responsible for providing adequate material and cultural life to them. Therefore our administrative economic functionaries, who taking charge of national housekeeping, directly manage and operate the economy, should responsibly look after the material and cultural life of the people. The administrative economic functionaries who are responsible to the party and the state for the people's livelihood should always protect the people's interests and serve the people faithfully.

To implement the mass line's basic requirement of protecting the people's interests and serving the people faithfully, it is necessary, more than anything else, to become their genuine loyal servants and faithful messengers.

An administrative economic agency is not an organization which lords it over the masses but the chief housekeeping organ in the service of the people which looks after their lives in a responsible manner. Bureaucrats were needed in feudal society to exploit and oppress the people, but we need our functionaries to serve the masses. Functionaries of administrative economic agencies should always serve as genuine loyal servants and faithful messengers of the people with motherly affection.

To become a faithful servant of the people, one should have the right point of view regarding the masses. In socialist society, the masses are the masters of the state and society and everything in the country is to serve the people. Moreover, the masses possess an immense ability to remake nature and society, and for this reason, we should rely on the masses to carry out revolutionary struggle and construction. Only when functionaries have the point of view and attitude that the masses are the masters and functionaries should serve and rely on them, will they be able to properly fulfill their duty as loyal servants of the people.

From the right point of view concerning the masses, functionaries of administrative economic organizations should always go among the masses to effectively solve problems confronting them in their work and in daily life. Because production sites are their jurisdiction, economic functionaries should make it an iron rule to go down to the base level and help undo technical, supply and equipment bottlenecks and solve problems arising in the daily life of the workers. Our functionaries should always view things from the standpoint of service to the

people. When they feel cozy in a warm place after a full meal, let alone when they feel hungry and cold, they should ask themselves whether there might not be someone who is shivering in cold on an empty stomach.

To become genuine loyal servants of the people, functionaries should cast away the outmoded working method of trying to do things by merely issuing orders and instructions and pressing hard on the workers and establish a people-minded work style based on the revolutionary mass-centered point of view. They should work with the revolutionary fervor and spirit, thoroughly reject, in particular, bureaucratism, expediency, formalism, and other outmoded work habits which lack the attitude of being the master and which are marked by an attempt to shun work by making all excuses.

No matter what position they hold or what work they do, administrative economic functionaries should never flaunt power nor seek any special benefits or privileges. The moment a functionary seeks a special benefit or privilege, he will tend to lord it over the people, and the masses will begin to dislike him and cease to follow him. Flaunting power and seeking special benefits and privileges is not the attitude of a loyal servant of the people, and it should never be tolerated by the functionaries who should struggle for the interests of the people.

All functionaries should never flaunt power or lord it over the people but tax their brains to find ways to best serve the people, and they should find the worth and joy of their work in their service to the people.

In implementing the mass line's basic requirement, namely the protecting of the people's interests and loyal service to the people, it is also important to organize and execute all tasks on the principle of placing the people's interests ahead of all others and thoroughly protecting these interests while fully insuring the people's enjoyment of their rights and interests provided for by law in all aspects of social life.

To protect the interests of the masses means respecting the independent aspirations and demands of the working masses in revolution and construction and actively struggling to promote them. The protection of the interests of the working people constitutes an important task in strengthening the links between the party and the masses and consolidating the mass basis of the revolution.

Ties between the party and the masses are cemented on the basis of the masses' faith in the party, and this faith depends on how far our functionaries, who are the executors of party policy, will go in protecting and respecting the people's interests. Should functionaries encroach upon the rights of the masses or work in a way contradictory to the will of the people, they would not be trusted by the masses and consequently, broad circles of people would desert them in the cause of the revolution. That is why our party and state, defining the protection of the working masses' interests as the most important

revolutionary principle governing their activities, require all functionaries to give their all to struggle to protect the interests of the masses and promote their happiness.

Our functionaries, holding fast to the point of view of protecting the people's interests as demanded by the party, should consider the people's interests first before making any decision and consider the convenience of the people first before erecting each and every factory.

At a time when steel was in short supply in our country soon after liberation, the great leader Comrade Kim Il-song ordered the original iron furnace at the Songun Steel Mill torn down in consideration of the health and safety of the workers; and he also banned the development of Mt Myohyang so that it might be turned into a recreation park for the people despite its rich gold deposit.

Whatever work they do, our functionaries, always in deference to the great leader's lofty intentions, should give the first priority to the people's interests in drawing blueprints and mapping out strategies and fight resolutely against any phenomenon of encroaching upon the people's right to livelihood and their property and interests, never yielding even an inch. They should also acquit themselves well in a manner befitting their status and duty as masters of the state and society by protecting the rights and interests of the people as provided for by law in all aspects of social life.

In satisfying the mass line's requirement of protecting the people's rights and serving the people faithfully, it is also important to direct profound attention to the people's livelihood and make active efforts to resolve their difficulties and meet their demands in a timely manner.

It is a cardinal revolutionary duty of the administrative economic organizations and their functionaries to look after the people taking full responsibility for all aspects of their life, ranging from food, clothing, and shelter problems to their education and cultural life.

It is inevitable that as socialist society develops onto the higher stage, the people's demands with respect to their living will increase. As socialist construction progresses, the independent ideological consciousness and creative ability of the working masses become enhanced and their demand for greater happiness in material and cultural life grows correspondingly. The workers will demand a more independent and creative life, instead of being satisfied with the existing living standard they enjoy.

Today our people's standard of living has reached a high level thanks to the correct policies and solicitude of our party. However, we cannot be satisfied with it. Our functionaries should wage a more active struggle to improve the people's material living standard to suit the development of the national economy and the people's ever growing material and cultural needs.

In improving the people's living standard, it is important to execute economic organizational work in a planned manner. Only by carrying out economic organizational work according to careful planning will it be possible to better satisfy ever growing diverse material and cultural needs even under the circumstances where the scale of the economy is expanding and the links between the different sectors of the national economy are becoming more complex.

In his recent several programmatic instructions, the great leader Comrade Kim Il-song has fully clarified how our functionaries will be able to decisively increase the production of daily necessities, boost the output of meat, eggs, and edible oil, and build homes by carrying out economic organizational work under minutely drawn plans. Administrative economic guidance functionaries should carry out economic organizational work according to detailed plans in order to improve the people's living standard still more according to the intentions of the party and the leader.

In improving the people's living standard at this time, it is important to bring about a new turnaround in public services.

Our party, with profound insights into the ever increasing daily needs of the people and for the purpose of meeting these demand more satisfactorily, has emphasized the need to accelerate the service revolution along with the light-industrial revolution. It will be possible to make the streets and villages more thriving and enrich our people's material and cultural life only by stepping up the service revolution as demanded by our party, and only by setting up service networks everywhere and thus carrying out sweeping innovations in commodity supply, public food supply, and other public services.

Administrative economic functionaries should consolidate raw material supply bases, build various types of additional public service facilities, large and small, everywhere for the convenience of the public, and operate these facilities on a regular basis. In addition, they should pay great attention to further improving the organization and services of service facilities and bettering the quality of foods and catering services.

The struggle to improve the people's living standard will invariably run into obstacles and difficulties, and our functionaries should break through these hurdles with the revolutionary spirit of self-reliance and fortitude. In whatever work, when you tackle it with determination, you will get confidence, and when you have confidence, you are bound to find a wise way to get the work done.

Today we have a firm foundation for satisfactorily meeting the daily needs of our people. If our functionaries are ideologically spurred into action and aggressively struggle by carrying out methodical organizational

work by maintaining the right position and point of view as servants of the people, they will be able to make the people's living more abundant and affluent, no matter where they work.

Faithful service to the people is an honorable and noble way of bringing into bloom the farsighted idea of the party and the leader to provide a more affluent cultured life to our people and provides a rewarding way of enhancing our people's loyalty to the party and the leader.

We should bring about a new turnaround in our struggle to guarantee an independent and creative life to our people by more thoroughly implementing our party's mass line which requires us to protect the interests of the masses and serve them faithfully.

13311

The Proposal for High-Level North-South Political and Military Talks Is a Most Reasonable and Realistic Proposal for Peace in Korea and Its Peaceful Reunification

41090001: Pyongyang KULLOJA in Korean No 3,
Mar 87 pp 24-29

[Article by Yim Tong-uk]

[Text] In his historic policy speech at the First Session of the Eighth SPA, the great leader Comrade Kim Il-song not only gave a scientific explanation to the theoretical and practical problems arising in socialist and communist construction, but also elucidated in detail again all principled problems arising in the implementation of the cause of national reunification—the supreme task of the nation—and ways for their realization.

In particular, in his policy speech the respected and beloved leader Comrade Kim Il-song, based on his overall analysis of the prevailing situation, clarified a new national salvation policy on holding high-level North-South political and military talks as a pressing step to alleviate the present tense situation of the country and to create an atmosphere of dialogue, peace, and reunification.

The great leader Comrade Kim Il-song has taught: "The key to opening a breakthrough for national reunification under the present situation is to alleviate acute political confrontation and military tension and to create an atmosphere of sincere trust within the nation at the earliest possible date. We believe that in order to resolve the urgent problem which arises preferentially in achieving national reunification, it is necessary to hold high-level North-South political and military talks." ("For the Complete Victory of Socialism," p 30) The proposal for high-level North-South political and military talks clarifies that in the political field, measures to remove the present political confrontation, including the questions of achieving national ties by suspending slander and

defamation between the North and South and by realizing multilateral collaboration and exchanges between them, should be discussed and that in the military field, measures to alleviate tension, as well as the questions of reducing armed forces, suspending the arms race, making the Military Demarcation Line (MDL) and the DMZ a peace zone, and stopping large-scale military exercises, should be discussed.

The proposal also clarifies that high-level North-South political and military talks should discuss measures to enhance the authority of the Neutral Nations Supervisory Commission and the problem of organizing neutral nations supervisory forces with military personnel from Czechoslovakia, Poland, Switzerland, and Sweden—member nations of the present Neutral Nations Supervisory Commission—as an organ of watching military actions of the two sides in the MDL and DMZ.

This new proposal advanced by the great leader, which calls for holding high-level North-South political and military talks in which those who hold real power in the military in the North and South, participate, together with the persons in high authority of the two sides and in which measures to remove political confrontation and steps to alleviate military tension are discussed, is a most reasonable and realistic proposal for national salvation to open a breakthrough for peace in our country and its peaceful reunification.

The proposal for high-level North-South political and military talks, being a most reasonable and realistic one for peace in Korea and its peaceful reunification, above all can constitute a key which can remove the serious misunderstanding and distrust between the North and South and untie the knot of aggravated tension created on the Korean peninsula.

The misunderstanding and distrust between the North and South and the tension on the Korean peninsula are because of the present political and military confrontation between the North and South. The North and South are one land where a single nation dwells. However, they face acute confrontation politically and militarily. Because of this, they are confronting each other without achieving national unity.

The basis of reconciliation and unity is understanding. Under circumstances in which political and military confrontation prevails, no problem can be resolved. Therefore, the political and military confrontation between the North and the South is an obstacle to peace and the peaceful reunification of Korea and is an urgent and priority task which should be resolved before anything else. In other words, the elimination of political and military confrontation between the North and the South is a priority, definitive, and essential issue in ensuring the peace of the nation and in expediting its peaceful reunification. Only when the work, any work for that matter, is carried out in an orderly manner, can success be attained. Likewise, only when the elimination

of the state of political and military confrontation—a priority, definitive, and essential issue in achieving peace and the peaceful reunification of our country—is realized, can the North and the South achieve unity by easing the acute tension between the two sides. Unless an end is put to the political and military confrontation between the North and the South, dialogue and negotiations to improve North-South relations cannot be smoothly advanced and affirmative steps for peace and the peaceful reunification of the country will not be profitable. Antagonism and confrontation between the North and the South persist. They are further increasing with each passing day despite the sincere efforts of our party and the government of the Republic for unity and peace because the South Korean authorities are continuously pursuing the line of confrontation and war under the instigation of the U.S. imperialists.

The South Korean authorities are viciously carrying out the slanderous anticommunist maneuvers while adhering to the "anticommunist national policy" more persistently than ever before. Because of this, the political confrontation between the North and the South has reached an unprecedentedly grave stage. They arrested and imprisoned an opposition "National Assemblyman," regarding his remarks made at the "Assembly" calling for changing the "national policy" from anticommunism to reunification as a crime. Prompted by this, they pushed the "anticommunist national policy" more strongly and have turned the nation's land into a stage of political confrontation between the North and the South, blocking national unity.

Raving that its supreme politics are North-South confrontation, the South Korean ruling bunch not only rejected without any reason what we have put forward, whether they are steps for peace or for reunification, but also is creating antagonism within the nation by fabricating such preposterous lies as "communization," "camouflaged peace offensive," and so forth and by slandering and defaming us. The South Korean puppets made the slanderous remarks that we have already worked out "a plan of southward invasion" on the occasion of the 1988 Olympics and that the peaceful construction of our Kumsangsan power station is designed for a "water invasion operation," thus frantically running amok with slanderous anti-republic maneuvers. They not only produced a ridiculous drama of collecting so-called donations while raving that they will build a "counterdam" but also perpetrated a mean act of "inciting" public opinion of international organizations and third countries to their anti-republic maneuvers of slandering the construction of our Kumsangsan power station.

Under the signboard of the "anticommunist national policy," the South Korean puppets continuously place the entire land of South Korea under an emergency martial law and cruelly suppress the people, youths, and

students who have risen to demand the independence and democratization of the South Korean society, branding them as a "procommunist" force.

The state of military confrontation has also reached an unbearable and grave stage. Some 40,000 U.S. imperialist aggressor forces who are armed with most modern lethal weapons and approximately 1 million troops of the puppet army have taken a constant posture for mobilization in South Korea and more than 1,000 various types of nuclear weapons have been deployed throughout South Korea. The U.S. and South Korean bellicose elements have made South Korea a huge military camp and a nuclear powder keg. Not satisfied with this, they even dragged in neutron bombs, which are rejected throughout the world as a notorious lethal weapon, while further reinforcing the aggressive troops. The heads of the puppet military, who have loudly talked about "perfection of combat posture" since early this year under the command of the U.S. imperialists, openly advocated "preemptive attack" on the North and are more frantically running amok with war exercise commotions to ignite the fuse of a nuclear war. Needless to say, the "Team Spirit" joint military exercise, staged every year by the South Korean puppets together with the U.S. imperialist aggressor forces by mobilizing enormous combat troops and mass destruction means with which they can carry out a full-scale war, is a nuclear war exercise designed to launch a preemptive attack on the northern half of the Republic.

In fact, because of the daily intensifying schemes of the U.S. imperialists and the South Korean puppet clique to provoke a new war, the danger capable of triggering a war at any time by any accident is now being created on the Korean peninsula. All such threatening facts that can be observed only on the eve of war arouse vigilance in our people as a matter of course. If such a state of confrontation between the North and South continues, the distrust and confrontation between the two sides will become more exacerbated and eventually another round of war will break out on the Korean peninsula. If this happens, it is clear to everyone that it can escalate into a global thermonuclear war and will plunge our people and mankind into a nuclear holocaust from which it would be impossible to recover. The Korean people, who have directly experienced in the fifties the tragic consequences of a war forced upon them by the U.S. imperialists, hope more than anybody else that such an event will not take place. Eliminating the acute state of political confrontation and the imminent danger of war and creating an atmosphere of dialogue, peace, and reunification is in fact a matter of life and death directly linked to the destiny of the nation as well as a pressing task that awaits fulfillment. Since the distrust, misunderstanding, and tension prevailing between the North and South have all been created thanks to political and military confrontation, the settlement of these matters can be realized successfully only through negotiations in which those holding real political and military power from the North and South participate. Such being the case, the proposal

for holding high-level North-South political and military talks is the most realistic method to practically solve knotty problems in our country. It can also be a key to changing the current phase of confrontation into a phase of detente.

That the proposal for holding high-level North-South political and military talks is the most reasonable method for peace and peaceful reunification in Korea lies in the fact that when it comes to the forms of talks, this proposal provides a most appropriate venue for negotiations in which the two sides can seriously discuss and solve political and military confrontation, the factor that exacerbates tension on the Korean peninsula.

In essence, in order to fundamentally solve the issue of guaranteeing peace on the Korean peninsula, we, the United States, and South Korea should sit together to settle it. Proceeding from this necessity, the Republic's Government has already put forth a proposal for holding tripartite talks in which we, the United States, and South Korea participate, calling for signing a peace agreement between Korea and the United States [chomisaie] and for adopting a declaration of nonaggression between the North and South. When the tripartite talks are realized, lasting peace will unquestionably be guaranteed on the Korean peninsula and a bright prospect will be unfolded for the reunification of the country. However, the U.S. imperialists and the persons in authority in South Korea have taken the stand of not accepting and avoiding our proposal for tripartite talks that are capable of creating preconditions for the peaceful settlement of the Korean question. Under such circumstances, we have put forth a proposal for North-South parliamentary talks out of a single-minded determination to first solve the issue of easing tension on the Korean peninsula among our people, to the extent we can. However, our proposal for parliamentary talks has not yet been realized. The preliminary contacts for the parliamentary talks which had been arranged after twists and turns are now in a state of suspension because of the "Team Spirit" joint military exercise conducted by the U.S. imperialists and the South Korean puppets. We cannot stop making efforts for detente and peace simply because none of these has been realized, nor can we afford to beg for peace from others while doing nothing. Proceeding from such a stand, in June last year we put forth a new peace proposal for holding talks between military authorities. However, this proposal, too, has not been realized due to the unjust attitude of the United States and the South Korean side. Although our country has had a Military Armistice Committee designed to eliminate the danger of war and to keep the Armistice Agreement in place, the MAC is in no position to solve even the basic issues designed to observe the MAC agreement. Such working-level talks as the Red Cross talks and economic talks had been conducted. However, because of their inherent nature, these talks are not capable of handling issues of easing confrontation and tension. To be sure, the only form of talks that can successfully discuss and solve the

issue of eliminating the political and military confrontation between the North and South at present lies in the talks between those who hold real political and military power who are directly responsible for the solution to this issue.

In actuality, those who hold real political and military power in the North and the South are the very persons who have the inevitable duty to eliminate political and military confrontation between the North and the South and remove the danger of war. It is a rule that each position has its own role and there is a certain limit to authority. In resolving such complex and acute problems that have arisen in our country, persons other than those who have real political and military power can neither play their role nor properly exercise their rights.

This shows that the high-level North-South political and military talks will undoubtedly be the most effective form of talks in eliminating the state of political and military confrontation created on the Korean peninsula today.

One can easily find the practicality and reasonableness from the fact that the high-level North-South political and military talks are the just and fair method which can be accepted by anyone wishing peace and the peaceful reunification of the Korean peninsula and which sufficiently takes the other side's opinion into account.

What the high-level North-South political and military talks seek to resolve is not a lofty goal [nopun mokpyo] but minor questions [choesohanui munjedul]. In actuality, there are not a small number of problems laid before our nation in achieving peace and the peaceful reunification of Korea. The important questions, which should be resolved on the road of national reunification including the issues of turning the unstable Korean armistice into peace, of a nonaggression declaration between the North and the South, and of founding a confederal state, are not one or two. Needless to say, no matter how many questions there may be, they are linked to the nation's interest and reunification. Thus, we have the firm will to resolve them at an early date. However, the reality is that the basic issue for peace and reunification cannot be resolved at once. Therefore, we proposed to resolve such immediate and minimum questions which require an urgent solution and which should be resolved at any cost, as well as the elementary issue of easing tension in which the North and the South have a common interest. In fact, as for such questions, they reflect the vital interest [sahwaljok] of all the people in the North and the South and are the issues for which both sides have a common obligation to the other side. It has fully taken the assertions of the South Korean authorities into consideration. We expressed with generosity our readiness to discuss even the questions raised by the South Korean side if they are helpful to relaxing the political and

military situation. Our peace proposals have no supplementary conditions. If this talks proposal is realized, the issues of "resuming the existing dialogue" and "talks between the highest persons in authority" will naturally be resolved.

Our proposal to hold the high-level North-South political and military talks is a most just and reasonable one in view of its nature and the contents of the issues to be discussed and resolved.

All this shows that the proposal put forward by the great leader Comrade Kim Il-song for high-level North-South political and military talks is the most reasonable and realistic national salvation plan in eliminating the state of the acute political and military confrontation between the North and the South at present and in opening favorable aspects for peace and peaceful reunification.

The proposal for high-level North-South political and military talks has great significance in ensuring peace in Korea and in expediting its peaceful reunification.

The proposal for high-level North-South political and military talks, which was put forward based on a scientific analysis of the situation created in our country, included the practical issues for making a breakthrough in the nation's aggravated situation and North-South relations and clearly pointed out the method to practically resolve such issues, thus making the people confidently foresee the bright future of easing tension and peace. If such questions as ending the slander and defamation between the North and the South and promoting national ties by realizing collaboration and exchanges in many domains are discussed and resolved in these talks, our people will be able to achieve national harmony and unity without politically confronting each other even though the systems and ideologies in the North and the South are different from each other. If we discuss and resolve such questions as reducing armed forces, ending the arms race, turning the DMZ along the MDL into a peace zone and suspending large-scale military exercises, we will not fight against each other nor will we attempt to conquer the other. If we agree on the measure to enhance the authority of the Neutral Nations Supervisory Commission in these talks and if we organize neutral nations supervisory forces as an organ of watching the military actions of the two sides, this will contribute to fairly carrying out the work of eliminating the state of military tension and to preventing military clashes.

When the state of confrontation is eliminated in the political and military fields through the realization of high-level political and military talks, an overall atmosphere favorable for dialogue will be created. Only when it is held in a favorable atmosphere, can North-South dialogue progress successfully, and the abuse of dialogue in political and military fields be prevented. If the atmosphere of unity and peace prevails, the multisided

talks such as the Red Cross, economic, and parliamentary talks, which are in a state of suspension, will be resumed and will continue successfully, and the highest-level North-South talks will subsequently be held and will successfully discuss and settle the fundamental questions for the peaceful reunification of the country according to the noble ideas of independence, peaceful reunification, and grand national unity.

Through the high-level North-South political and military talks, if various steps are taken to alleviate the state of the political and military confrontation, it will be possible to accelerate the realization of tripartite talks to guarantee durable peace in our country.

The realization of our new peace proposal will also contribute to the peace and security of Asia and the world.

If North-South political and military confrontation is eliminated by arranging high-level North-South political and military talks and by continuing the talks successfully, the countries surrounding the Korean peninsula and many other countries of the world can be freed from the everlasting threat of war. The new war provocation maneuvers sought today in South Korea are the product of the U.S. imperialists' strategies on Korea and the world, and all kinds of nuclear weapons deployed in South Korea are aimed at our country and socialist countries. Under these circumstances, preventing war on the Korean peninsula is precisely preventing a world war. This means that guaranteeing peace and security on the Korean peninsula will guarantee peace and security for many countries of Asia and the world. If the state of tense political and military confrontation is eliminated between the North and South, the phenomenon that many countries of the world distrust and misunderstand one another by siding with the North or the South will also be overcome. This is precisely the reason why our new proposal is creating even stronger support and stormy repercussions from all Korean people and from the peace-loving peoples of broad strata of the world and political parties, organizations, and personages of various circles of many countries.

Indeed, the proposal for high-level North-South political and military talks is an epochal proposal for peace and reunification, which shows a scientific way to overcome the present situation of our country which is reaching a stage of unprecedented confrontation and war. It is a declaration of a line of unity and peace against a line of confrontation and war, and is a manifestation of the aspiration for dialogue and reunification against the maneuvers opposing dialogue and reunification.

Our new nation-saving proposal, which has set another shining milestone in history for the reunification of the fatherland, is a precious fruition of the iron will and restless effort of the great leader Comrade Kim Il-song to settle the question of our country's reunification through dialogue and negotiations. In fact, at a time when the

persons in authority in South Korea, under the U.S. imperialists' instigation, atrociously stage anticommunist and anti-republic commotions in order to sustain the crumbling fascist colonial ruling system and bridge over their internal crisis, tolerating all these things and putting forth the new peace proposal to create an atmosphere of conciliation, trust, and reunification between the North and South would have been impossible without national generosity and the power of accommodation and without incomparably great leniency. The proposal is indeed the noteworthy and bold nation-saving measure which can be taken only by the great leader Comrade Kim Il-song, the peerless patriot and lodestar of the fatherland's reunification, who considers the interest of the nation first and makes everything serve the cause of the independent and peaceful reunification of the fatherland, regardless of differences in ideologies, concepts, and systems and the past.

Today, the peoples at home and abroad unanimously hope that the proposal for high-level North-South political and military talks, which is of epochal significance for peace in Korea and for creating a new phase for peaceful reunification, will be realized at an early date and will bear good fruit.

However, the South Korean persons in authority have taken an unjust stand by refusing to accept our rational and practical proposal, running counter to the people's desire and to the trend of the times. They have taken an insincere attitude toward the letter sent to the South Korean prime minister and the minister of defense from the premier of the DPRK Administration Council and the minister of the People's Armed Forces, and have laid an artificial obstacle to the implementation of the proposal for holding high-level North-South political and military talks by irrationally and repeatedly calling for resuming existing dialogue and for holding talks between the persons in supreme authority.

It is outrageous and absurd for one to achieve economic collaboration and exchanges and to hold talks to palliate the suffering of separated families and relatives, while carrying a sword in his bosom. This has been practically proven by the simultaneous suspension of multilateral dialogue in various sectors due to the "Team Spirit-87" joint military exercise staged last year by the United States and the South Korean persons in authority. While frantically kicking up confrontation and war exercise rackets to negate dialogue and destroy peace, the South Korean persons in authority have babbled about the resumption of existing dialogue. This is an empty theory designed to produce an effect on public opinion. As for high-level North-South talks, these talks will not be realized without satisfactory preparations and without the maturing of satisfactory conditions because these talks should become the historic site of negotiations to open a decisive phase for peace and the peaceful reunification of the country. Dialogue will not be held when someone refers to it in words only. Dialogue should

stand to reason and be justifiable. How can those concerned win welcome from the people by ignoring our reasonable and justifiable proposal for holding high-level political and military talks, by coming up with an unreasonable, inappropriate, and timeworn talks question, and by preposterously calling for discussing the issue of the construction of the Kungangsan power station? It is absurd to try to avoid a defensive position before public opinion at home and abroad by advancing preposterous proposals and to remedy the unstable South Korean political situation.

While avoiding our rational, fair, and just proposal for holding high-level North-South political and military talks to eliminate political and military confrontation between the North and South, the Chon Tu-hwan ring has unilaterally called for holding nonpractical talks. This shows that it is not interested in dialogue, peace, and reunification.

Now is time when, instead of referring to peace and reunification in word only, we should demonstrate our intentions through practical activities in this regard. If the South Korean persons in authority are interested even a little bit in peace and the peaceful reunification of the country, they should immediately stop anticommunist rackets and maneuvers to provoke a war and should respond to our proposal for holding high-level North-South political and military talks without delay.

How the South Korean persons in authority deal with our new peace proposal constitutes a touchstone determining whether or not they intend to end the state of political and military confrontation and to resolve the question of the country's reunification through dialogue and negotiations.

Because the solution to the issue of peace and the promotion of peaceful reunification are urgent for the interest of the country and the people, we will exert every possible effort to the end to implement our new peace proposal, even if the South Korean ruling bunch refuses to accept it.

The strength of the Korean people united into one entity under the banner of reunification and national salvation is invincible, and our people's just cause of struggle to achieve peace and peaceful reunification will be victorious.

09599

Let Us Arm Ourselves More Sturdily With the Chuche Ideology

41090001f Pyongyang KULLOJA in Korean No 3.
Mar 87 pp 30-34

[Text] Five years have passed since the dear Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, published his thesis "On the Chuche Ideology."

The thesis "On the Chuche Ideology," owing to the greatness, validity, and originality of its ideothoretical substance, is becoming the genuine textbook on struggle and life not only for the the Korean people but also for the progressive humanity of the whole world and becoming the immortal banner which vigorously spurs on them to struggle to realize their cause of independence.

The thesis is an immortal monumental document which has enhanced the might and vitality of the chuche ideology, the most correct guiding thought for revolution and construction, and has made the chuche ideology shine eternally as the immortal guiding thought which will be forever victorious in the future of mankind.

By sturdily arming themselves with the priceless ideological theories expounded in this document, all party members and workers should prepare themselves fully as fervent communist revolutionaries thoroughly ingrained with the chuche revolutionary world view and wage a staunch struggle to bring the revolutionary cause of our people, the chuche revolutionary cause, to consummation.

The dear Comrade Kim Chong-il's historic document "On the Chuche Ideology" is a classic document which has further developed the chuche ideology, which is constantly advancing, to suit the needs of our time.

The greatness of the document consists, first of all, in that it has uniformly systematized the immortal chuche ideology and further enriched it with new ideological and theoretical treasures.

By methodically systematizing all thoughts and theories of the leader of the revolution and further developing them to keep pace with ever advancing time, his successor has come to occupy the most shining place in the ideological and theoretical sphere of activity.

In his historic document, the dear Comrade Kim Chong-il scientifically clarified that the chuche ideology is a genuine guiding thought organized as an orderly ideological and theoretical system and has achieved an immortal ideothoretical exploit by developing and enriching the substance of the chuche ideology with his own ingenious principles, themes, and profound formulations.

As elucidated by the thesis, the chuche ideology is a monolithic system of ideological theory consisting of philosophical and social-historical doctrines and guiding principles. These components of the chuche ideology are organically linked on the basis of its mission to serve the masses in charting their destiny, as well as on the basis of the principle of placing man at the center of all things.

By scientifically explicating that the chuche ideology is an ideology organized as a monolithic system of ideological theory, the thesis has profoundly elucidated the logicity of the chuche ideology and the congruity of its substance as the guiding thought of revolution and construction.

The enrichment of the chuche ideology with new valuable ideothoretical treasures represents a great contribution made by its historic thesis.

By further developing and enriching the chuche ideology, the dear Comrade Kim Chong-il brought into bold relief its greatness, validity, and originality as the guiding thought of revolution.

In his thesis he raised basic philosophical questions for the first time and clarified that the philosophical principles of the chuche ideology provide the most correct answers to them. This clarification represents one of his major original thoughts elucidated in the thesis.

The dear Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"The chuche ideology raises basic philosophical questions about man at the center and clarifies the philosophical principle that man is the master of all things and decides all things." ("On the Chuche Ideology," monograph, p 9)

With the philosophical principle that man is the master of all things and decides all things established for the first time, philosophy has become a science that presents a world view on the basis of the place and role of man in the world.

The thesis profoundly elucidates the truth that the chuche ideology is a new philosophical thought which has been developed and systematized with man at the center.

In the thesis, the man-centered world view and the man-centered viewpoint and position have been clarified comprehensively for the first time.

It is the world view held by the chuche ideology that provides answers to these questions: who is the master that controls nature and society? and where does the power to remake nature and society lie? Dealing with the world with man at the center is the correct chuche-based viewpoint and stand on the world.

With the chuche-based world view and the chuche-based viewpoint and stand on the world comprehensively clarified by the thesis, the philosophical world view of chuche has been deepened and developed and the masses have come into possession of a powerful weapon that will enable them to take a positive view of nature and society and remake them.

The thesis has also scientifically clarified the inevitability of social development by systematizing the chuche-based view of social history and by formulating its basic principles for the first time.

On the basis of the independent spirit, creativeness, and consciousness of the masses, the thesis has clarified the principle of social history that the masses are the prime movers of social history, that socio-historical movements are independent and creative movements waged by the masses, and that the independent ideological consciousness of the masses plays a decisive role in revolutionary struggle. With light thrown upon this principle, the nature, characteristics, and driving force of chuche-oriented movements are explained as social-historical movements, bringing about a turnaround in the understanding of the inevitability of social-historical development.

The thesis "On the Chuche Ideology" provides a profound elucidation of the guiding principles of the chuche ideology.

The guiding principles of the chuche ideology serves as the guide in establishing chuche in all aspects of party and state activities and in the revolution and construction. They contain the basic principles for the successful prosecution of the revolution and construction through the enhanced role of ideological consciousness by maintaining an independent and creative position.

With the nature and substance of the guiding principles for revolutionary movements profoundly clarified by the thesis, a sound guarantee is provided for vigorously pushing ahead with the revolution of one's own country independently and creatively, in accordance with the most accurate guiding principles on safeguarding the independent spirit of the working masses, on developing their creativeness, and on enhancing their consciousness.

The dear Comrade Kim Chong-il, by comprehensively clarifying in his thesis the originality, scientific characteristics, profundity, and revolutionary characteristics of the chuche ideology, highlighted the place the chuche ideology occupies in world history and profoundly elucidated the transformative role the chuche ideology plays in the development of revolution.

By scientifically clarifying the philosophical and socio-historical doctrine and the guiding principle of revolution and construction in depth, the thesis "on the Chuche Ideology" provides our people and the revolutionary people of the world with the power to chart their own destinies independently and creatively.

Since the thesis was published, an epochal transition was brought about in establishing the revolutionary world outlook and the attitude of the workers as masters has been enhanced among our people. In particular, there has been an enhancement of the national pride and confidence of all our people as a nation engaged in

revolution with profound reverence for the party and the leader; and there also been an upswing in the struggle to protect and preserve our party's lines and policies and safeguard and strengthen the ideological unity and cohesion of the party as solidly as a rock.

The thesis has had immense influence on the revolutionary people of the world, who greatly admire the dear Comrade Kim Chong-il as "an outstanding ideological theorist who has enriched and raised the chuche ideology to a new, higher level," while praising the thesis "On the Chuche Ideology" as "the manifesto of the communist party in the 80's of the 20th century" and "the lighthouse illuminating the path that lies ahead for struggle."

The thesis "On the Chuche Ideology" has been widely published in many foreign languages in various countries of the world and its substance has been widely introduced in hundreds of publications throughout the world. This shows that the thesis has gripped the hearts of the progressive people of the world and is serving them as a textbook on struggle and truth.

Indeed the dear Comrade Kim Chong-il's historic document "On the Chuche Ideology" is the great document which has no parallel as far as the eminence, profundity, originality, and vitality of its ideological theories are concerned.

Today our people are faced with really honorable yet heavy revolutionary tasks. We should advance more quickly on the basis of the epochal changes and prodigious successes achieved in our struggle to implement the great chuche ideology.

In his historic policy speech to the First Session of the Eighth SPA, entitled "For the Complete Victory of Socialism," the great leader Comrade Kim Il-song set forth the unprecedentedly formidable fighting program for the acceleration of socialist and communist construction.

We have to accomplish by ourselves the grand fighting tasks, which mark an epochal milestone in socialist and communist construction, in a short period of time under the very complex circumstances.

To successfully fulfill the prospective plan and brilliantly accomplish the historic task of achieving the complete victory of socialism by breaking through all obstacles in our way, we must arm ourselves more sturdily than ever with the chuche ideology and thoroughly implement it in practical struggle.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"To realize the chucheization of the whole society, we should arm party members and workers thoroughly with the chuche ideology and make them fight on along the road indicated by the chuche ideology whenever and wherever." (Ibid. p. 83)

To arm ourselves sturdily with the chuche ideology is an important requirement for holding fast to the chuche ideology and successfully accomplishing the unusually immense and complex revolutionary tasks confronting us today.

Only by sturdily arming ourselves with the chuche ideology will we be able to become genuine revolutionaries who resolutely fight on for the victory of the revolutionary cause, with chuche-based revolutionary confidence and high national pride.

A sure guarantee for vigorously accelerating the complete victory of socialism and brilliantly fulfilling the honorable immediate fighting goals of the Third 7-Year Plan lies in arming the whole society stalwartly with the chuche ideology.

To arm ourselves stalwartly with the chuche ideology, we should study the chuche ideology intensively and extensively, with attention centered on understanding its profound principles above anything else.

The profundity and many-sidedness of an ideological theory are important factors which guarantee the validity and greatness of the theory.

The chuche ideology is a man-centered revolutionary world view and a revolutionary doctrine intended to realize the self-dependence of the masses. It fully contains profound theories and guiding principles which provide answers to all theoretical and practical problems arising in the revolution and construction.

To comprehend the profound theories of the chuche ideology extensively and intensively, we should systematically intensify the study of its basic teaching materials, namely, the great classic works of the great leader Comrade Kim Il-song and the documents of the dear Comrade Kim Chong-il.

In the great leader Comrade Kim Il-song's classic works and in party documents, the revolutionary thought of our party, namely, the chuche ideology, is organized and synthesized into one system and the profound principles of the chuche ideology are elucidated comprehensively and perfectly. Also summed up in this ideological system are the immortal achievements and historic experience which our party has accumulated in the revolution and construction by implementing the chuche ideology. The chuche ideology originates in the great leader's classic works, party documents, and party policies and it reflects them.

Only by stepping up the study of the great leader Comrade Kim Il-song's great classic works and party policies and mastering them will it be possible to comprehend the profound theories and immense vitality of the chuche ideology wholly, extensively, and intensively, firmly establish the chuche-oriented view of revolution, and successfully carry out the revolution and construction according to the demands of the chuche ideology.

At the same time, we should strive to grasp in depth the history of our party's struggle to establish chuche and its valuable experience in this struggle. In particular, we should deeply and extensively comprehend the immortal achievements and historical experience of our party in the struggle to implement the chuche ideology under the seasoned leadership of the dear Comrade Kim Chong-il.

There can be no task to safeguard the purity of the chuche ideology and arming ourselves with the chuche ideology apart from the struggle against all reactionary bourgeois ideologies and all opportunistic ideological trends contradictory to the chuche ideology.

We should wage a resolute struggle against all kinds of reactionary bourgeois ideologies and opportunistic ideological trends contradictory to the chuche ideology and never permit even the slightest counterrevolutionary ideological elements hostile to the working class to infiltrate our ranks.

The struggle to arm ourselves with the chuche ideology and firmly establish the chuche ideology among us is a struggle to combat reactionary bourgeois ideologies, flunkeyism, dogmatism, and national nihilism and a struggle to establish the ethos of breathing and moving by the chuche ideology in the whole society and make our people brim with faith in the chuche ideology.

Flunkeyism is an ideology of slavish docility to big powers, an outmoded ideology of holding one's own nation in disdain and making little of it, and as such it is a dangerous ideology fundamentally contradictory to the chuche ideology. Once soaked with flunkeyism, one is no longer in his right mind and will worship others without rhyme or reason and look to them for help, with no faith in himself.

Once inflicted with the disease of flunkeyism, one is bound to fall victim to the disease of being dogmatic and imitating others. Flunkeyists and dogmatists refuse to see the legitimacy and validity of their own party's lines and policies and just mechanically imitate others. Flunkeyism, dogmatism, and national nihilism had a great baneful effect on the development of our revolution in the past.

Through the struggle to establish the chuche ideology and dye the whole society one color with the chuche ideology, today our society is thoroughly permeated with the chuche ideology, all party members and the people struggling to implement the chuche ideology hold it as their only faith.

Under the current complex situation, we should clearly perceive the inherent toxicity of capitalism and of all opportunistic ideological currents, heighten our vigilance against them, and thoroughly prevent even their slightest elements from infiltrating our society. In doing so, we should securely protect and preserve the purity and revolutionary principles of the chuche ideology and the chuche revolutionary cause and more solidly prepare ourselves as communist revolutionaries who, with thoroughgoing chuche-based revolutionary faith, will never sway in any wind.

To arm all party members and workers securely with the chuche ideology is an important task confronting party organizations.

Party organizations should purposefully plan and actively carry out the task to arm party members and workers with the chuche ideology by linking it to revolutionary practice.

In this connection, it is important to indoctrinate party members and workers so as to make them thoroughly abide by the revolutionary stand of solving all problems in our way.

Our way of doing things means that as demanded by the great chuche ideology, we solve all problems arising in the revolution and construction by our own efforts and in our right mind in conformity with the interests of our people and our revolution.

Only by indoctrinating party members and workers in the revolutionary stand of living in our way will it be possible to make them enhance their chuche-based faith through practical struggle, to successfully execute revolutionary tasks in conformity with the intentions of the party and the leader and with the interests of our revolution and our people, and to effect continual innovations and leaps.

We must deal with everything in our right mind from the firm chuche point of view and bring into full play the revolutionary work style of performing whatever difficult and complex task by our own efforts.

He who regards all lines and policies of our party as absolutely just and valid, and by using these lines and policies as a yardstick, measures everything, and carries out party decisions and instructions to the end by displaying his creative fervor and spirit of devotion—he is a genuine functionary who has a sound mind of his own and lives in our own way. He who lacks faith in himself will be unable to faithfully uphold party lines and policies and will waver faint-heartedly in the face of even a minor obstacle and trial, failing to successfully accomplish his assigned revolutionary task.

We should tackle all problems arising in the revolution and construction always in our right mind, maintain the revolutionary stand of solving them by ourselves to suit

our own condition by bringing the revolutionary spirit of self-reliance and fortitude into play, and through this process, arm ourselves more securely with the chuche ideology. We should thoroughly support and preserve the Taean work system and the chuche-based agricultural guidance system, both of which our party created and which have manifested their immense vitality in life, and more intensely display their might.

At the same time, party organizations should continue to carry out the substantial task of establishing the attitude and stand befitting the master among party members and workers.

The attitude and stand befitting the master of the revolution are manifested in the shape of frugally managing the national household, producing more by actively searching out all inner reserves; constantly thinking about what one can do for the party, the revolution, and the people; and actually waging a devoted struggle to put their ideas into action. He who spares no effort in the struggle to magnificently accomplish his assigned revolutionary duty in conformity with the best possible standards and with the intentions of the party and the leader, can become a functionary loyal to the party who has a high sense of responsibility and self-consciousness as being the master of the revolution.

All functionaries, party members, and workers should responsibly and devotedly carry out their work with the attitude of being the masters of the revolution and go forward to achieve miracles and innovations by breaking through whatever difficulty and obstacle by themselves.

Party organizations should pay due attention to indoctrinating party functionaries and party members so that they may firmly cherish the revolutionary mass-centered view and master the work method and habit of properly mobilizing the inexhaustible creative energies of the masses.

The masses are the masters of the revolution and construction and a decisive factor in remaking nature and developing society. It is the masses who create all the wealth of society with their own hands and remodel the world and develop history through their own struggle. Apart from the creative activities of the masses, there can be no social change and progress.

Functionaries and party members, by carrying out aggressive work with the masses, should strive to realize in the depths of their hearts the inexhaustible energies of the masses, who are the prime movers of history and the driving force of social development, specifically, through the work designed to mobilize their revolutionary fervor and creative positiveness, and should turn this realization into a deep chuche-based faith.

All party members and workers, by arming themselves with the immortal chuche ideology to the hilt, should solidly prepare themselves as communist revolutionaries

infinitely loyal to the party and the leader and go forward to brilliantly consummate the cause of converting the whole society to the chuche ideology.

13311

The Chuche Ideology Is the Basis of the World View Offered by the Theory of Revolution in the Chuche Era

41090001g Pyongyang KULLOJA in Korean No 3, Mar 87 pp 35-40

[Article by Pak Sung-tok]

[Text] The immortal chuche ideology offers the genuine world view which serves as the appropriate basis of the communist theory of revolution. With the advent of the chuche era, the role of the chuche ideology as the basis of the revolutionary world view has strengthened and its influence is increasing with each passing day. The creative development of the working class theory of revolution and the revolutionary practice of socialist and communist construction are convincing proof that the chuche ideology is the unshakable corner stone of the world view offered by the theory of revolution in our time.

To say that the chuche ideology is the basis of the world view offered by the theory of revolution in the chuche era is to say that the chuche ideology is the ideological, theoretical, and methodological foundation of the theory of revolution.

The right world view has these three components: an ideology dealing with the interests of man, a theory reflecting the general natural-law conformity of the world, and a methodology by which to deal with things. The chuche ideology provides a revolutionary thought dedicated to the independence-oriented interests of man as a social being, along with a scientific theory on the universal natural-law conformity of nature and society that has been formulated on the basis of the place and role of man in the world. In addition, the chuche ideology provides the right methodology that makes it possible to solve all problems involving cognizance and reform by placing man at the center of inquiry. All these aspects characterize the chuche ideology as the basis of the world view offered by the theory of revolution in the chuche era.

The chuche ideology is, above all, the ideological base of the theory of revolution in the chuche era.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee, pointed out:

"The chuche ideology is the correct basis for evolving the theory of revolution in the chuche era. Evolving the theory of revolution on the basis of the chuche ideology means elucidating the principles and inevitability of the

revolutionary movement, with the working masses, the masters of the revolution and construction, placed at the center" ("On the Chuche Ideology," monograph, p 78)

In order to make the revolutionary theory of the working class a representative theory of a historical era, it must reflect deeply the understanding of the popular masses who stand at stagecenter of the era and history and who should be inspired to struggle to vigorously promote and meet their interests.

When the working class theory of revolution is based on the chuche ideology, the revolutionary world view of the working class reflecting the long-standing cherished desires and basic interests of the masses, can become an invincible banner that will lead the development of the times and exercise a revolutionary role in the course of social development.

The chuche ideology is the working class' revolutionary world view which has evolved by reflecting the age-old cherished desires and basic interests of the masses. Fully embodied in the chuche-based world view are the age-old cherished desires and ardent aspirations of the working masses, their noble ideals and lofty goals, and their bright prospects for the future and revolutionary faith. Therefore the working class theory of revolution can be a genuine guiding principle consistent with the demands and interests of the masses, only when it is based on the chuche ideology.

The chuche ideology is the ideological base of the theory of revolution in the chuche era primarily because it accurately reflects the aspirations and demands of man for independence on the the highest plane.

In this age of self-dependence, what attitude one takes toward the demand of the masses for self-dependence and how to respond to it is an important standard for differentiating between progressive and reactionary currents of thought.

To embody the aspirations of the masses for self-dependence and their interests, the working class theory of revolution should be based on the chuche ideology, which offers the world view reflecting man's demand for self-dependence. The chuche ideology is an ingenious ideology which for the first time reflects man's demand and aspirations for self-dependence on the loftiest plane. The chuche ideology, by ingeniously elucidating that self-dependence is the inherent nature of man as a social being, has established the new idea that to protect and realize self-dependence is a basic demand of man. The centuries-old ardently cherished desire of people to live as independent beings has been sublimated into a scientific world view by the chuche ideology. In the chuche world view, concepts such as the people's demand for self-dependence and their interests, occupy an important place; and the theory on self-dependent interests of the masses are generalized in the overall system of this view.

The chuche-based world view consists, as its main substance, in the viewpoint and stand concerning the world and the development of history, with the interests of the masses as a starting point. The chuche-based world view evolves from man's demand for self-dependence as its origin, and by clarifying the viewpoint and stand of seeing the world and the process of social history with the masses placed at the center, it has made this viewpoint and stand as important components of the world view of the working class. The world view offered by the chuche ideology evaluates the value of all things, using the interests of people's self-dependence as a yardstick.

In this way, by most accurately reflecting people's aspirations and demand for self-dependence, the chuche ideology enables the working class theory of revolution to protect the interests of the working masses and assess all problems of the revolution and construction on the basis of their interests. Therefore, only when the working class theory of revolution is based on the chuche ideology can it become the most valuable theory that accords with the demands of the chuche era, in which the masses have become the masters of history—a theory that truly protects the interests of their self-dependence.

Another reason why the chuche ideology offers the ideological base of the theory of revolution in the chuche era is that the chuche ideology makes it possible to set the complete realization of the self-dependence of man, that is, the masses, as the basic objective of this theory and to correctly attain this objective.

Placed on the agenda of history in the chuche era is the task of liquidating once and for all all shackles restricting the self-dependence of the masses and emancipate them to become completely free men.

To lead the revolution and construction of our time to victory, the working class theory of revolution should set the complete realization of the self-dependence of the masses as the basic objective and provide clear prospects for its realization. The question of setting the complete realization of the self-dependence of the masses as the basic objective of the working class theory of revolution can be solved when the theory is based on the chuche ideology whose goal and ideal is the all-out realization of man's self-dependence.

The chuche ideology is a new world view that has set it as its goal and ideal to achieve the complete self-dependence of the masses in conformity with the interests of the masses represented by the working class, which is most independent-minded. The chuche ideology elucidates that it has the ultimate goal and supreme ideal to realize the self-dependence of man. The world view offered by the chuche ideology also regards as its mission to spell out the methods for realizing the goal and ideal of self-dependence cherished by the masses.

When based on the world view offered by the chuche ideology as described above, the working class theory of revolution can have essential qualities and characteristics consistent with the objective of realizing the self-dependence of the masses and become a theory of revolution that gives the people who have launched into revolution a bright prospect for their struggle and confidence in their shining future.

By basing itself on the chuche world view, the chuche theory of revolution has become a perfect theory containing the principles that provide comprehensive answers to problems arising in all stages of revolutionary struggle leading up to the complete realization of the self-dependence of the masses, namely, the principles on national liberation, class liberation, and human liberation. The chuche theory of revolution, by having the chuche view as its theoretical base, also has become a perfect theory on the consummate communist revolution that synthesizes all theories designed to realize the complete self-dependence of the masses in every aspect of social life, that is, the theories on the remaking of society, nature, and man.

The chuche ideology is the theoretical base of the theory of revolution in the chuche era.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"The chuche ideology, by putting forth as the basic principles of revolution that the masses are the masters of the revolution and construction and that the driving force of the revolution resides also in the masses, has made it possible for the first time to elucidate revolutionary theories demanded by our time on the basis of these principles." (Ibid, pp 77-78)

Ours is the chuche era in which the masses have become the masters of the world for the first time and they are advancing the history of man in an independent and creative way and moving forward by charting their own destiny.

In the chuche era, it has become impossible to have a profound understanding of the developmental process of social history and the revolutionary struggle apart from thoughts on the status and role of the masses who have become the masters of history and on developing their self-dependence, creativity, and consciousness which define and guarantee their status and role. Our era, in which the status and role the masses occupy in the development of history have undergone a radical change, demands that strategies and tactics be provided for accelerating the revolution and construction by understanding the principle and natural-law conformity of the revolutionary movement on the basis of the status and role of the masses as the masters of social history.

To develop the principle and natural-law conformity of revolutionary struggle on the basis of the status and role of the masses, the working class theory of revolution needs to base itself on the revolutionary world view, which provides the principle on the status and role of the masses in the world in general and in social history in particular.

The chuche ideology elucidates the principle which clearly defines the status and role of man in the world, namely, the principle that man is the master of all things and decides all things, and also elucidates the principle which defines the status and role of the masses in social history, namely, the principle that the masses are the mainstay of social history. The basic principle of revolution—the principle that the masses are the masters of the revolution and construction, and the driving force of the revolution and construction resides also in the masses—is the concrete application, in the revolutionary movement, of the principle that the masses are the prime movers of social history. By having its theoretical base in the chuche world view, the working class theory of revolution can become a theory consistent with the principle and natural-law conformity of the revolutionary movement and also become a strategy and tactic for pushing ahead with the revolution and construction by bringing the independent spirit, creativity, and consciousness of the masses into play.

The chuche ideology becomes the theoretical base of the theory of revolution in the chuche era primarily because it provides a new understanding of social-historical movements as subjective movements.

With the advent of the chuche era in which the masses have become the masters of history, the significance and role of the subjective factors have immensely increased. This demands that in the relationships between subjective and objective factors and between the subject and the object, one perceive the developmental process of the revolution on the basis of subjective factors, namely from the point of view of the subject.

In order that the working class theory of revolution may establish its theoretical system concerning the inevitability of the development of revolution on the basis of objective factors, it should be based on the chuche ideology which provides an understanding of social and historical process on the basis of the masses, the prime movers of history. The chuche ideology is a masses-centered social-historical view that has established a new understanding of mankind's sociohistorical movements from the basic point of view of the subjective force of history. Only when it has the chuche ideology as its theoretical base, the working class theory of revolution can provide a profound theoretical insight into the cause and inevitability and inherent nature and characteristics of revolution, as well as into the factors which operate in the development of revolution.

Proceeding from the premise that there is a subjective force in social processes whereas there is no subjective force in natural processes, the chuche ideology has established an ingenious theory that social process is in essence a subjective process.

With the elucidation of the truth that social-historical process is in essence a subjective process, the chuche ideology has established a unique understanding of the natural-law conformity of the sociohistorical process. Social movement has something in common with natural process in that both are material processes, but the former, being a subjective process, is fundamentally different from the latter. The intrinsic law of social process in its original sense is the law of a subjective process based on the fundamental difference between nature and society. The general laws of the natural world which operate in society become operative and applicable in the development of society only through subjective activity. Accordingly, the natural-law conformity of social process as a subjective process typifies the intrinsic natural-law conformity of social process as a whole.

The chuche ideology has provided a unique insight into the natural-law conformity of social development. The natural-law conformity of social development, as elucidated by the chuche ideology, is that the levels of the self-dependence, creativity, and consciousness of the masses improve and, with this improvement, society advances.

By establishing original understanding of social process as a subjective process, the chuche ideology provides the sound theoretical foundation for unraveling the principles and natural-law conformity of revolutionary movements on the basis of the chuche ideology to suit the demands of the chuche era. The chuche theory of revolution, with the chuche ideology as its theoretical base, has clarified that revolution is in essence an organized struggle to protect and realize the self-dependence of the masses that the proximate cause of revolution lies in the heightened independent consciousness and political preparedness of the masses. It has been profoundly clarified by the chuche theory of revolution, with the chuche ideology as its theoretical base, that the social position and role of the masses are bound to improve as an inevitable process of revolutionary development and that a decisive significance should be attached to subjective factors, namely, ideological factors, rather than objective factors, that is, material factors.

The chuche ideology becomes the theoretical base of the theory of revolution in the chuche era also because it clarifies how the masses dominate, remake, and develop nature and society.

With the advent of the chuche era, by the independent and creative struggle of the people, the sphere of the world controlled by their will has markedly expanded and the world has been increasingly converted into one

which serves the masses. The question of man dominating and remaking the world has become an important question involving the world view in the chuche era, and the way has been paved to provide a profound scientific interpretation of social development and revolutionary struggle on the basis of the solution of this question.

The chuche ideology has brought to the fore the question of the domination and transformation of the world by man as an issue concerning the world view and unraveled the inevitability of the domination, transformation, and development of the world by man.

The chuche ideology elucidates, as a matter of a world view, that the world is dominated, transformed, and developed by man, an independent and creative being. Man keeps on remaking and developing the world according to his own will and needs by changing objective things and creating new objects through his independent, creative, and conscious activity. The independent demands and energies of man are the sources of the process of remaking and developing the world. Thus man comes to control an ever widening sphere of the world, ever higher forms of movement, and evermore complex processes. At the same time, the transformation and development of the world proceed in the direction of realizing the self-dependence of man.

By elucidating the inevitability of the transformation and development of the world by man, the chuche ideology has laid the theoretical groundwork for the working class theory of revolution to view the revolutionary movement as the process of dominating and remaking nature and society by the masses and to unravel the law of this movement. With the chuche ideology as its theoretical base, the chuche theory of revolution interprets the revolutionary movement as the inevitable process of independently dominating and creatively remaking and developing society and nature by the masses, the prime mover, and has comprehensively unraveled the pervasive inevitability of this process. The chuche theory of revolution, which has its theoretical base in the chuche ideology, elucidated for the first time the theory, inevitability, strategies, and tactics of the communist movement in particular, which represents a very high stage of independent activity by the masses and the highest form of creative and conscious movement.

By elucidating an ingenious theory on the complete victory of socialism in his policy speech to the First Session of the Eighth SPA, the great leader Comrade Kim Il-song set an outstanding example in developing the communist theory of revolution onto a higher level on the basis of the chuche ideology. In this speech the great leader ingeniously clarified the features and historical place of the completely victorious socialist society; the basic problems and cardinal tasks arising in achieving the complete victory of socialism; and the natural law-governed process of socialist and communist construction for achieving the complete victory of socialism

through a period of transition from capitalism to socialism and moving into the higher stage of communism through the complete socialist society which has achieved the complete victory of socialism. This demonstrates the might of the chuche ideology as the theoretical base of the theory of revolution in the chuche era.

The chuche ideology is not only the ideological and theoretical foundation but also the methodological base of the theory of revolution in the chuche era.

The functions and role of the chuche ideology as the methodological base of the theory of revolution are based on the ideological and theoretical foundations of the chuche ideology.

To say that the chuche ideology is the methodological base of the theory of revolution is to say that all problems concerning the revolutionary movement are viewed and tackled, with the working masses, the masters of the revolution and construction, placed at the center of inquiry.

It is the demand of the chuche era that the theory of revolution evolve with the working masses placed at the center.

This is because the independent aspirations and demands of the working masses have become the basic demands of the time and that the working masses are playing a decisive role in determining the destiny of historical development, having won their place as the masters of history.

The working class theory of revolution, to establish itself with the working masses at the center, needs to be based on the chuche ideology, which offers the man-centered universal methodology.

The chuche ideology offers the most universal man-centered methodology of considering all things with man at the center and making all things serve him. Only by adopting the chuche ideology as its methodological base, will it be possible for the working class theory of revolution to evolve the theory, inevitability, and strategies and tactics of revolution on the basis of the status and role of the working masses and with their independence, creativity, and consciousness as a starting point.

The chuche ideology serves as the methodological base of the theory of revolution in the chuche era primarily because it elucidates the methodological principle of considering all things with man placed at the center.

The chuche era—in which the working masses have occupied their place as the masters of the world and in which the course of history is charted by their decisive role—demands that the working masses be placed at the center of inquiry and that all things be viewed and handled on the basis of their status and role. The chuche

ideology has established the methodological principle of considering all things with man placed at the center, in conformity with this demand of the times.

To say that all things are considered with man placed at the center is to say that consideration for man comes first and all things are viewed and dealt with, in relationship with him. This methodological principle is based on the idea that man is the creator of the world and is the basic factor which decides all things.

The methodological principle of viewing all things with man placed at the center demands that the primary task be to bring up man as a more powerful being in all activities designed to remake nature and society and that all problems arising in the revolution and construction be solved by means of enhancing the creative role of man.

The chuche-based methodological principle of viewing all things with man placed at the center enables the working class theory of revolution to unravel the principle and inevitability of the process by which revolution progresses on the basis of the development of the independence, creativity, and consciousness of the masses and to map out strategies and tactics for solving all problems in the revolution and construction by relying on the creative role of the masses. The chuche theory of revolution, because its methodology is based on the chuche ideology, has been able to unravel the natural law-governed principle that the people's ideological, technological, and cultural standards and the degree of their preparedness as revolutionary forces define the developmental stages of revolution and the pace of the onward development and victory of the revolution. With its methodology based on the chuche ideology, the chuche theory of revolution has come to provide the comprehensive strategies and tactics for securing the decisive supremacy of the revolutionary forces, defeating counterrevolutionary moves, and aggressively pushing forward with socialist and communist construction by means of fostering the creative ability of the masses and maximizing their role.

Another reason why the chuche ideology becomes the methodological base of the theory of revolution in the chuche era is that it elucidates the methodological principle of letting all things serve for man.

The chuche era—in which the working masses, who were subjected to oppression and maltreatment in bygone days, have become the masters of history and their own destiny and now enjoy a high level of dignity and value—demands that one hold it as his viewpoint and way of thinking to regard the working masses as the most valuable thing in existence and make all things serve them. The chuche ideology has set forth the methodological principle of making everything serve for man by meeting this demand.

Making everything serve man means that everything in nature and society should be made to contribute to meeting his independent aspirations and demands. This methodological principle stems from the idea that man is the ruler of the world and man's interests are supreme in this world. The methodological principle of making everything serve man demands that it be held as the supreme principle in all activities to protect man's independent rights and interests and let everything in the world serve the purpose of fulfilling his independent aspirations and demands.

To become a theory which can contribute to remaking nature and society to serve the masses, the working class theory of revolution needs to be based on the universal methodological principle of making everything serve man. The *chuche* theory of revolution, by basing its methodology on the *chuche* ideology, has become a theory which makes everything in nature and society serve the purpose of satisfying the independent demands and interests of the working masses. As a consequence of the establishment of the *chuche* theory of revolution, with the *chuche* ideology as its methodological base, the revolution has come to be viewed as an undertaking to fulfill the independent demands of the masses; socialist and communist construction has come to be defined as a struggle to provide an independent and creative life to the working masses; there has come to be established the understanding that the technical revolution is aimed at freeing the workers, who have been liberated from exploitation and oppression, and freed from arduous toil.

The *chuche* character and scientific quality of the *chuche* ideology as the basis of the world view offered by the theory of revolution in the *chuche* era have been brilliantly demonstrated by the developmental process of the *chuche* theory of revolution and revolutionary practice in our time.

To uphold the *chuche* ideology as our unshakable world view and hold fast to its banner is an important guarantee for accelerating the complete victory of socialism and arriving at the higher stage of communism through the thoroughgoing implementation of the *chuche* theory of revolution.

All party members and workers should actively contribute to the cause of socialist and communist construction by arming themselves more securely with the *chuche* ideology and living and working according to its demands.

Struggle To Carve Out Man's Destiny Is Essentially a Struggle To Realize His Independence

41090001h Pyongyang KULLOJA in Korean No 3, Mar 87 pp 41-45

[Article by Kang Chong-sok]

[Text] To accurately clarify the nature of the question concerning the destiny of man is of fundamental significance in carving out his destiny. Only by accurately explicating the nature of the question of man's destiny will it be possible to make people carry out activities to chart their destiny with the goal in mind.

In the past, the question of man's destiny was discussed in various ways as a matter of great concern, but no scientific elucidation was made of the nature of this question. As a result, a mystical and fatalistic view of man's destiny came to be dominant in the minds of people. Some people slavishly subjected themselves to the given destiny, contending that because man's destiny is predetermined by "God," to launch into a struggle to shape man's destiny is an act of disobedience to "God." Others lived in idleness, regarding any struggle to mold their own destiny as a futile attempt because, in their opinion, one's fate was already sealed when one was born.

Under these circumstances, it arose as an important issue how to free people from all kinds of mystical and fatalistic views on the destiny of man and inspire them to an active struggle to carve out their own destiny.

The early working class philosophy, on the basis of a scientific elucidation of the theory that material is the unifying force of the universe, did away with the religious view that attributed man's destiny to "God," thereby enabling people to launch into the struggle to shape their own destiny. This marked an epochal event in carving out the destiny of the people.

The immortal *chuche* ideology, on the basis of a scientific elucidation of the status and role of man in the universe and his intrinsic attributes, has scientifically clarified the nature of the question concerning man's destiny and smashed all kinds of unscientific and reactionary views on destiny, thereby bringing about a radical turnaround in molding man's destiny.

By man's destiny is meant the state of survival and the living conditions under which man continues his existence and life, and the process of change and development in this state and conditions.

The concept of "destiny" is complex in content, and the word is used in various senses. When one uses the word destiny in reference to a certain phenomenon or a historic fact, he often has in his mind the future and an end result, as of revolution, a war, or a state, for instance.

However, the concept of man's destiny has a much more comprehensive meaning.

Man's destiny literally refers to the state of his existence and the progression of and change in this state. Man is a living thing, so he carries out life-sustaining activity. Human life is the process of satisfying his needs in life.

Man is placed in a certain state of existence or living condition while he lives, and this state or condition is not fixed but undergoes constant change and development. People may be prosperous at one time but may go to seed and ruin at another. This means people's state of existence or their living condition changes and develops. Man's destiny is a term which comprehensively refers to his state of existence and living condition and the change and development of this state and condition.

People always have a keen interest in their own destiny. Their interest is not limited to their present station in life but they want to know about their future, how to mold their own destiny, and how to go about achieving their goals. These problems in carving out people's destiny may be said to come under the issue of man's destiny.

The question of man's destiny can be solved through the struggle to realize man's self-dependence.

The question of man's destiny is an issue which does not merely involve the objective of maintaining and developing his existence as an organic living thing, but more importantly, it concerns the objective of maintaining and developing his existence as a social being. Man is the only being that lives and acts with the spirit of independence and in the context of social relationships. Man can carry out a struggle to maintain his existence and shape his own destiny only in the social context.

The immortal chuche ideology, on the basis of a scientific elucidation of man's inherent spirit of independence, has clarified that the question of man's destiny is in essence the issue of gratifying man's propensity for independence.

The idea that the struggle to carve out people's destiny is in essence a struggle to gratify their propensity to independence is related to the fact that for man, independence is life.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"For man as a social being, independence is life. When I say that for man, independence is life, I mean his political life. Man has social and political life as well as physical life. If physical life is the life of man as a biological organism, social and political life is the life of man as a social being." ("On the Chuche Ideology, monograph, p 10)

The destiny of man as a social being refers to life and death and his survival and future as a social being.

The issue concerning life and death and man's survival and future as a social being is directly linked to the question of whether or not man will maintain and glorify his inherent life as a social being. The life that man alone can have as a social being is related to his propensity for independence.

Independence—man's attribute as a social being who seeks to live and develop as the master of the universe and of his own destiny—is life for him. When we say independence is life for man, we mean social and political life, not physical life.

If physical life is the life of a man as a biological organism, social and political life is his life as a social being. For man, needless to say, physical life is important, but his social and political life is more important. This is because his social political life is a basic factor that defines man's value and dignity as a social being.

Physical life, shared by all biological organisms, provides common characteristics for man and other living things but does not define the value and dignity of man as a social being. It is social and political life that defines man's value and dignity as a social being.

Social and political life is a person's life as social being who occupies a status as a member of the society and collective and who devotes himself to struggling to carve out the destiny of the society and his collective. By cherishing their social and political life and striving to glorify it, people will be able to maintain the value and dignity as social beings, devote themselves to struggle to promote the common cause of society and their collective, add luster to their own lives. When one loses his social and political life, he is practically a dead man as far as his social life is concerned, although he is alive physically, and ceases to have any value as a social being.

Thus the question of realizing self-dependence boils down to the question of whether man will maintain and keep on glorifying his social and political life intrinsic to him as a social being, that is, whether man will maintain and continually develop his existence as a social being. In this sense, the struggle to carve out man's destiny is in essence the struggle to make man the master of himself.

The idea that the struggle to chart man's destiny is essentially a struggle to realize his independence is also related to the fact that it is also the question of guaranteeing complete freedom and equality to people.

Complete freedom and equality have been a centuries-old aspiration of man as a social being with the spirit of independence. Only when complete freedom and equality are realized will it be possible for people to live a genuine life as the master of the universe and his own destiny.

When we say that the struggle to carve out man's destiny is a struggle to realize his independence, we have in our minds, above all, the question of whether people are in a state of freedom or not. The desire to enjoy freedom is an inherent attribute of man as a social being.

The great leader Comrade Kim Il-song taught:

"Man has a desire to live in freedom, bound by nothing. The human attribute of desiring to live in freedom as the master of the universe is called a propensity for independence." ("Kim Il-song Selected Works," p 439)

The question concerning freedom is in essence related to the question of whether or not man will dominate the universe and is closely linked to his propensities for independence.

The quality of being independent manifests itself mainly in terms of man's status as the master of the universe. Viewed in relation to propensities for independence, freedom is, in brief, the state in which man lives free from social subjugation and the constraints of nature while dominating the universe, in other words, the state of his propensity for independence gratified. In as much as propensities for independence are his inherent attribute, he seeks to live and act independently, according to his will and desires, not bound by his surroundings. Freedom is the state in which the desire and aspiration to live in one's own way are realized.

Only when people live in freedom, subject to no enslavement or constraint whatsoever, may it be said that they lead a true life as social beings assured of a bright future. If people have no freedom and are subjected to all sorts of slavery and constraints, they will find themselves in the same lot as animals fettered to their surroundings.

Therefore, it may be said that to struggle to gratify propensities for independence is a question of man's struggle to gain freedom and enjoy the life of freedom. This means that the gratification of man's propensity for independence is a fundamental issue involving man's destiny, specifically, the question of whether man can maintain and continually develop his existence or not. In this sense, it may be said that the question of man's destiny is one of gratifying his propensity for independence.

When we say that the struggle to chart man's destiny is in essence a matter of gratifying his propensity for independence, we have in mind the question of whether people are in a state of equality as well as in a state of freedom.

When people enjoy an equal station in life and exercise equal rights as members of society, they can maintain their dignity as social beings. If they do not enjoy an equal station in life and exercise equal rights, they are

reduced to the status of social outcasts. Accordingly, whether people enjoy equality or not is one of the fundamental questions involving man's destiny as a social being.

In the past the question of equality was discussed from various angles.

History shows that no other class talked about "equality" more noisily than the bourgeoisie. But equality as touted by the bourgeoisie is nothing more than the equal right granted to capitalists to exploit the working masses, the working class included, at will. Petite bourgeois ideologues attempted to expand the bourgeois concept of equality and complement it with people's demands for equality in property ownership and in the distribution of wealth.

The earlier philosophy of the working class viewed equality from the angle of abolishing classes, while exposing and smashing these bourgeois and petite bourgeois concepts of equality. While viewing equality in relation to the abolishment of classes, the earlier philosophy of the working class developed the concept of equality on the basis of the relations of ownership, with attention focused on socioeconomic relations.

With man placed at the center for the first time in history, the *chuche* ideology has been able to provide a scientific elucidation on the question of equality by examining it on the basis of man's status in the universe. Equality as elucidated by the *chuche* ideology means, in brief, that people occupy an equal status and exercise equal rights as masters of nature and society. Man, because he has an inherent propensity for independence, demands that everyone enjoys an equal status and exercises equal rights as master of nature and society. Equality is nothing other than the actuality of this demand and aspiration for independence having been fulfilled.

People's independence-oriented demand and aspiration for living and acting with an equal status and equal rights as masters of the universe are manifested in various forms in relation to objective environments. In relation to nature, this demand and aspiration appears in the shape of a demand for complete social equality in the life of labor; and in relation to society, it appears in the shape of a demand for complete social equality in political and economic life; in relation to people themselves, it appears in the shape of a demand for possessing an independent ideological consciousness and a wholesome culture and for carrying out activities according to their own judgment, free from all constraints of outmoded ideologies and culture.

Thus equality refers to the fulfillment of man's demand and aspiration for living and acting with an equal status and equal rights as the master of the universe.

Man's complete equality is secured only when he has achieved complete independence. As long as various forms of enslavement and constraints exist and the independence of man has not been realized, there can be no complete equality among people. To realize the complete independence of the working masses, they should be freed from all shapes of slavery and social inequality. This requirement is related to the fact that man's propensity for independence has as its main substance his inherent yearning for complete social equality, free from all forms of slavery and constraint.

That is why realizing man's independence becomes the question of eliminating all social inequalities and enabling people to enjoy complete social equality. This indicates that the struggle to realize man's independence is a fundamental issue concerning the shaping of his destiny as it involves the question of whether or not all people have an equal status. In this sense, the question of man's destiny is essentially is that of realizing man's independence.

Thus the struggle to carve out man's destiny is, in essence, is a struggle to fulfill man's inherent independence-oriented demand for living and developing as the master of the universe and of his own destiny. The long, protracted struggle of the masses for independence will be brought to consummation through socialist and communist construction.

The elucidation by the chuche ideology of the nature of the question of man's destiny is of immense theoretical and practical significance in the struggle of the masses to chart their own destiny.

Its significance lies, above above above all, in that it has systematized and perfected the theory on molding man's destiny.

Man shapes his destiny in conformity with certain natural law-governed properties. Accordingly, only when the general nature of these properties are accurately unraveled, will it be possible for people to carry out activities designed to chart their own destiny in a purposeful manner.

The natural law-governed properties of molding man's destiny involves, in substance, the basic reasons for carving out man's destiny, the basic direction of this activity, and the natural-law governed process of charting the destiny, and this conformity is based on the nature of struggle to shape man's destiny. The scientific elucidation of the nature of the question of man's destiny by the chuche ideology has thrown light upon these natural law-governed properties: man's spirit of independence and his demand for independence give rise to activities to chart his own destiny; people's independence is gradually promoted as their status as the dominator of the universe ceaselessly improves; man's sphere

of domination expands both in width and depth as his independence and creativity increase; activities to carve out man's destiny accelerates in a rising curve.

As a result, the theory on shaping mankind's destiny has been perfected into a unitary system of theory based on science, ultimately freed from mystical and fatalistic biases.

With the nature of the question on mankind's destiny elucidated by the chuche ideology, a momentum for bringing about a new turnaround in the struggle of the masses to chart their own destiny is provided.

The decisive factor that makes the masses launch the struggle to shape their destiny is their independent ideological consciousness. Because independent ideological consciousness means the awareness of being one's own master and the will to chart one's own destiny, the working masses can participate in the struggle to chart their destiny with the goal in mind, only when they have independent ideological consciousness.

With it scientifically elucidated by the chuche ideology that the question of mankind's destiny concerns the realization of his people's independence, the way has been paved for the masses to actively launch the struggle to mold their own destiny, freed once and for all from all kinds of religious and ideological misconceptions about destiny.

Indeed, the scientific elucidation of the nature of the question of man's destiny has a great historic significance in the development of mankind's progressive ideological theories and the struggle of the masses to chart their destiny.

By deeply grasping the the nature of mankind's destiny as elucidated by the chuche ideology, all party members and workers should wage a vigorous struggle to mold people's destiny, to protect their spirit of independence, and to realize their independence, in conformity with man's inherent propensity for independence.

Our people have come a long way since they launched a struggle to carve out their own destiny, and they are now approaching the threshold of transition to the complete victory of socialism.

Achieving the complete victory of socialism is an inevitable requirement of socialist and communist construction and has become an immediate necessity in socialist construction in our country. The completely victorious socialist society is a perfected socialist society all members of which have been turned into the working class and in which all the people enjoy an independent and creative life as equal masters of the state and society.

Upholding the great leader Comrade Kim Il-song's historic policy speech to the First Session of the Eighth SPA of the DPRK, all party members and workers should

wage a more vigorous struggle to achieve the complete victory of socialism and build a communist society in which the independence of the masses is fully realized, to suit the mature demands of our developing revolution and the revolutionary aspirations of our people.

13311

The Movement to Win the Red Flag of Three Revolutions Is a Mass-Oriented Ideological Transformation Drive to Turn All Members of the Society Into Communist Revolutionaries

41090001i Pyongyang KULLOJA in Korean No 3,
Mar 87 pp 46-50

[Article by Choe Sye-ung]

[Text] In his message to participants in the conference of front-runners of the movement to win the flag of three revolutions, the dear Comrade Kim Chong-il fully clarified the ideological theory on the movement to win the red flag of three revolutions. One of the significant features of this message is that it provides a scientific formulation on the essential characteristics of the movement.

As pointed out by the dear Comrade Kim Chong-il in this document, the movement is a mass ideological transformation drive designed to turn all members of the society into fervent communist revolutionaries. This is one of the most important essential characteristics of this movement. To have a thorough understanding of the profound thought contained in the dear Comrade Kim Chong-il's classic formulation on the essential characteristics of the movement is very important in deepening and developing this movement according to the intentions of the party, to suit the needs of changing realities.

The central task of the movement is to push ahead with the ideological, technological, and cultural revolutions. Of these three revolutions, it is the most important priority task for this movement to vigorously thrust the ideological revolution forward.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"Party organizations should take as a central task of the movement to win the red flag of three revolutions to push ahead with the ideological, technological, and cultural revolutions in conformity with the requirements for the conversion of the whole society to the chuche ideology and should exert their major efforts on these revolutions.

"They should vigorously carry out the ideological revolution to turn all members of the society into genuine communist revolutionaries."

Of the three revolutions—ideological, technological, and cultural, which make up the basic content of the working class revolution following the establishment of the socialist system, what place is to be given to the ideological revolution and how it is to be carried out are the key questions on which depends the success of the revolution and construction. Only by pushing ahead the ideological revolution with a firm grip on it as the most important undertaking, will the working class be able to successfully resolve the difficult and complex problem of remaking man and vigorously accelerate the overall revolutionary struggle and construction programs, through the enhancement of the creative role of the masses, who have become genuine masters of the society.

The movement to win the red flag is a mass movement which gets under way as our revolution enters a new, higher developmental stage in which the task of converting the whole society to the chuche ideology comes to the fore following the establishment of the socialist system, and as such it calls for the vigorous prosecution of the ideological revolution as a primary goal.

That the movement vigorously pushes ahead with the ideological revolution as its primary goal is related to its mission to convert the society to the chuche ideology.

As pointed out by the dear Comrade Kim Chong-il, the movement has as its fighting goal the conversion of the whole society to the chuche ideology, which is the supreme tenet of our party. The most important thing in converting the society to the chuche ideology is to bring up all members of the society as chuche-type communist revolutionaries.

People are the participants in the struggle for the conversion of the whole society to the chuche ideology and the masters of the construction of the communist society, a society in which the conversion of the whole society will have been accomplished once and for all. Only by turning everyone into a chuche-type communist revolutionary will it be possible to vigorously push ahead with the chuche cause through the acceleration of the remaking of nature and society and successfully build mankind's ideal society, the communist society, which will guarantee an independent and creative life to its people.

The task of bringing up people as communist revolutionaries is in essence one of remaking their thoughts in accordance with the demands of the chuche ideology. Remodeling their thoughts according to the requirements of the chuche ideology demands is the process of ridding them of all outmoded ideologies and saturating them with no thought but the chuche ideology, and this demands the vigorous prosecution of the ideological revolution. Only by vigorously waging the ideological revolution will it be possible to defeat capitalism once and for all on the ideological plane, free all workers from the shackles of centuries-old outmoded ideologies handed down from the past, and make the chuche

ideology take firm hold in their minds. Precisely in the process of the ideological revolution, every member of the society is brought up as a new type of man, a genuine chuche-type communist revolutionary, who holds the great chuche ideology as his revolutionary world view. As a consequence, by the creative role of each member of the society, the technical and cultural revolutions also will be successfully carried out and the flames of the movement to win the red flag of three revolutions will rise higher.

This indicates that taking a firm grip on the ideological revolution as its primary task is an essential requirement of the movement to win the red flag of three revolutions and that this movement is a mass ideological transformation drive to turn people into passionate communist revolutionaries by vigorously prosecuting the ideological revolution.

The movement to win the red flag of three revolutions is a new, higher form of mass movement for ideological remaking.

Mass movements—an important mass guidance method of the party—deepen and develop onto a higher stage as the revolution progresses. This is a natural law-governed process of the development of mass movements.

Seeing that a decisive guarantee of victory in the struggle for revolution and construction lies in bringing the creativity of the masses into full play, our party has initiated various mass movements and has continually accelerated them at different developmental stages of the revolution to suit the demands of the revolution and the masses' aspirations and degree of preparedness at that stage.

The movement to win the red flag of three revolutions has higher goals than any previous movement for the remaking of man and for his ideological transformation.

The movement for all-out mobilization of nation-building ideology, which was launched immediately after the completion of all democratic reforms in our country, was intended to liquidate Japanese ideological remnants and feudalistic ideological leftovers and arm party members and workers with the nation-building ideology so that they could devote themselves to the building of a new country.

The chollima movement, which followed the decisive victory won by the socialist revolution, and the subsequent chollima work team movement, which was an advanced form of the chollima movement, were mass movements designed to arm all workers with communist ideology to suit the demands of the revolution at its developmental stage in which the socialist revolution system was established. The chollima work team movement brought into the fore the task of remaking all the people, who became socialist workers as a consequence of the establishment of socialist relations of production,

in the socialist and communist way, so that those who were lagging behind could be upgraded into advanced elements and those who were passive into positive elements. In brief, what became an immediate goal of the chollima movement in remaking man was the primary task that should be undertaken following the establishment of the socialist system, that is, the task of uprooting from among workers individualism, egoism, and all other tendencies that were inconsistent with the working class and bringing up them as communist-type human beings who continue to advance and continue to innovate by helping one another.

The movement to win the red flag of three revolutions, the fighting objective of which is to realize the conversion of the whole society to the chuche ideology by accelerating three revolution under the slogan "ideology, technology, culture—all in accordance with the demands of chuche," places in the forefront a higher goal for remaking man than any previous mass movement, that is, the very high goal of turning all members of the society into genuine chuche-type communist revolutionaries infinitely loyal to the party and the leader.

The movement to win the red flag was launched on the basis of the new turnaround brought about in the political and moral features of our workers and on the epochal progress achieved in socialist economic and cultural construction through the chollima work team movement. Against this background, the red flag movement calls for striving to turn all the people into genuine chuche-type communist revolutionaries, who hold the immortal chuche ideology, which occupies the loftiest and shiniest place in the ideological history of mankind, as their world view and whose basic trait is their loyalty to the party and the respected and beloved leader, the first highly revered leader our people has ever had in their thousands of years of history.

Through stepped up ideological indoctrination aimed at bringing up our people as genuine communist revolutionaries in whose veins flows only chuche-type blood, the movement to win the red flag leads them to hold the great leader in profound heart-felt reverence, to protect and preserve his absolute authority politically and ideologically, and to implement his instructions unconditionally and thoroughly, regarding it their belief and creed to do so. In particular, the red flag movement seeks to indoctrinate and remake people, with the primary objective set at making people hold it as their creed and obligation to follow the party and the leader to the end, without the slightest wavering, under whatever condition or circumstance.

Another objective of the red flag movement is to establish the firm working class viewpoint among people and thoroughly inculcate in them the noble communist traits by stepping up revolutionary and communist indoctrination to suit the realistic demands of our developing

revolution for realizing the independent, peaceful reunification of the fatherland and for hastening the complete victory of socialism, by frustrating subversive moves of enemies at home and abroad.

Thus the movement to win the red flag of three revolutions has a very high goal in remaking man compared with any other mass movement. This highlights the essential characteristic of this movement as a advanced form of mass ideological transformation movement aimed at completing the work of remaking man in a manner befitting the society which has been modeled in the pattern of *chuche*, namely, the communist society.

Since the first beacon fire was raised, the movement to win the red flag of three revolutions—a movement launched in response to the realistic demands of our revolution for the *chuche*ization of the whole society and in accordance with the aspirations and the degree of preparedness of the masses—has had a firm grip on the hearts of the people, has rapidly spread to all aspects of socialist construction, and has intensified and developed, with its great vitality brought into full play.

With the ideological revolution vigorously pushed in all units participating in this movement, ideological transformation work has been vigorously intensified among party members and workers and radical change has taken place in their ideological and moral traits, in their work habit, and in their life style.

With the intensification of indoctrination in the *chuche* ideology, in party policies, and in the revolutionary traditions, with the cultivation of loyalty to the party and the leader as basics, the *chuche* revolutionary view of the leader and the revolutionary world view have become more firmly established among workers than ever before.

Deeply cherishing loyalty to the party and the leader as a revolutionary creed and obligation, all party members and workers have wholly entrusted their destiny to the party and the leader and have a firm determination to bring the *chuche* revolutionary cause to consummation, with perfect unity of purpose, under the leadership of the party. It is the noble ideological and moral trait and the revolutionary will of all our party members and workers today that they uphold the leadership of the great leader and the Party Center and are determined to resolutely protect and defend the party and the leader, with life, ideologically and politically, in the face of whatever storm and trial, and to be ready to sacrifice their youth and lives without hesitation for the sake of the party and the leader.

The change in the ideological and moral features of party members and workers which has taken place in the process of the vigorous thrust of the movement to win the red flag of three revolutions is strikingly manifested in the fact that the revolutionary ethos of absoluteness and unconditionality toward the great leader's instructions and party policies have been prevalent. Currently,

in our country great monumental structures which add lustre to the glorious era of the WPK are rising one after another and continual innovations are being made in the implementation of the grand economic construction program set forth by the party. This graphically illustrates the height the spirit of absoluteness and unconditionality toward the orders and directives of the party and the leader has reached among party members and workers. Our people and soldier construction workers admirably built the West Sea lockgate, which is among the world's largest lockgates, by breaking the boisterous sea across a distance of 20-ri in only 5 years by gallantly overcoming all difficulties and bottlenecks, with the indomitable spirit of crossing a river under enemy fire and negotiating a rugged mountain when called for by the party. This is a vivid example of the infinite loyalty to the party and the leader and the spirit of absoluteness and unconditionality toward the implementation of party policies—a trait deeply ingrained in our people and soldier construction worker.

Our party members and workers are diligently working and struggling for the country and people by helping and leading one another by the hand, under the slogan "one for all, all for one." Whatever work they perform at whatever post of socialist construction, they do it diligently, not for personal honor or gains, but solely for the eternal prosperity of their socialist fatherland, devoting all their lives, whether someone watches or not, whether their hard work is recognized or not.

The vitality of the movement to win the red flag of three revolutions is also demonstrated in the radical changes that have taken place in the ideological and moral features of party members and workers and in economic and cultural construction in our province.

In the past, although he was busy leading overall aspects of party work and construction, the dear Kim Chong-il visited our province and clearly laid down the direction and methods to which we should hold fast in the three revolutions—ideological, technological, and cultural—and provided concrete guidance as to how we should vigorously push ahead with the ideological, technological, and cultural revolutions as a mass movement, through the movement to win the red flag of three revolutions.

Under the leadership of the dear Comrade Kim Chong-il, the provincial party committee and other party organizations at all levels in the province, took a firm grip on the movement, regarding it as an essential ingredient of party work, and have intensified partywide guidance in this movement. As a result, the movement has been firmly turned into the masses' own movement and actively carried out at every unit in our province. The masses in our province have taken upon themselves this movement as their own, and the ranks of the standard-bearers of the three revolutions have increased daily.

With the intensification of the ideological revolution, in particular, through the movement to win the red flag, the unitary party ideological system has been firmly established among party members and workers; their loyalty to the party and the leader has been enhanced more than ever before; and all the people in the province have been rallied more tightly around the party and the leader and turned into solid ranks of loyalists who think and act only according to the will and intentions of the party. In the fire of the ideological battle which has raged in the course of the vigorous prosecution of the movement, all outmoded ideological remnants blocking our onward march have been eliminated; the *chuche* ideological viewpoint and work attitude of making one's own thinking and doing all things by oneself have been firmly established among party members and workers; and the noble traits of collectivism and camaraderie have been given full play among them. Particularly, our party members and workers, who are engaged in a devoted struggle to implement the party's farsighted plan for socialist and communist construction, are making continual innovations by searching out hidden reserves to make up for what is not available and by producing more to fill shortages, with a high sense of being masters of the revolution. With infinite loyalty to the great leader and the party, party members and workers in our province breathe and walk at the same pace with the party, help and lead one another, and do everything in a responsible manner by bringing the revolutionary spirit of self-reliance into full play with spirit of being masters of the revolution—this is the noble ideological and moral trait of party members and workers in our province today.

In fact, with the thorough implementation of the task of ideological revolution in the blazing fire of the movement to win the red flag, all members of the society are being prepared as genuine communist revolutionaries firmly ingrained with the *chuche* revolutionary world view, and this demonstrates the great vitality and invincible might of the movement, a higher form of mass ideological transformation movement. The red flag movement is indeed a powerful weapon for the ideological transformation of the people, and the vigorous intensification of this movement affords the key to brilliantly accomplishing the task of remaking man, an arduous and complex undertaking, to accelerating the complete victory of socialism, and to hastening the ultimate victory of the *chuche* revolutionary cause.

Today our party and people are faced with the heavy task of more vigorously waging the struggle to accelerate the complete victory of socialism upholding the great leader Comrade Kim Il-sung's historic policy speech to the First Session of the Eighth SPA. This honorable and difficult task can be successfully accomplished only by vigorously waging the movement to win the red flag of three revolutions.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"...We should further intensify and develop the movement to win the red flag of three revolutions to suit the demands of changing realities."

With a firm grip on the movement as a partywide undertaking, party organizations should further intensify and develop this movement to better bring up party members and workers as thoroughly *chuche*-oriented genuine communist revolutionaries and vigorously accelerate the revolution and construction by bringing their revolutionary fervor and creative positiveness. The validity and vitality of this movement have been abundantly demonstrated and proven in the practice of the revolution.

The dear Comrade Kim Chong-il's message to participants in the conference of front-runners in the movement, "Let Us More Vigorously Wage the Movement to Win the Red Flag of Three Revolutions," provides a programmatic guideline of which party organizations should keep a firm grip in vigorously waging this movement. Fully clarified in it are all theoretical and practical problems concerning the movement, including the essential nature and significance of this movement and the tasks and ways to accelerate and developing it.

Party organizations and functionaries should study and deeply comprehend the dear Comrade Kim Chong-il's historic document and thoroughly implement the tasks outlined in it so that the flames of the movement to win the red flag may rise still higher. In particular, party organizations should thoroughly implement our party's tasks for the ideological revolution through the red flag movement while definitely making the task of indoctrinating and remaking people as the masses' own task, thereby bring into the full play the might of this movement as a higher form of mass ideological transformation movement. By so doing, party organizations should solidly prepare party members and workers as genuine communist revolutionaries infinitely loyal to the party and the leader, as the Kim Hyoks and Cha Kwang-sus of the 80's, and make all of them become new innovators and great achievers in the rewarding struggle for the fulfillment of this year's national economic plan, which will make an opening for achieving the grand economic construction goals outlined in his policy speech for the the Third 7-Year Plan.

13311

Intensification of Class Indoctrination Is an Important Requirement for Firmly Establishing the Working-Class Standpoint Among Workers
41090001j Pyongyang KULLOJA in Korean No 3,
Mar 87 pp 51-55

[Article by Choe Sang-won]

[Text] Upholding the great leader Comrade Kim Il-sung's historic policy speech to the First Session of the Eighth SPA, all our party members and workers are

actively stepping up their struggle to achieve the complete victory of socialism. The present reality urgently demands that the party's ideological indoctrination work be carried out more vigorously. One of the important problems in current party work is that of fully preparing all party members, workers, and the new generation as genuine communist revolutionaries who take the firm working-class stand.

The great leader Comrade Kim Il-song taught:

"We must indoctrinate party members and workers so that from a firm working-class point of view, they can be totally loyal to the revolutionary cause of the working class, hate imperialism and the system of exploitation, and resolutely struggle against them." ("Historical Experience in Building the WPK," monograph, p 48)

Intensification of indoctrination is an important requirement for bringing up people as genuine communist revolutionaries who take a thoroughly working-class stand.

A communist is a revolutionary who struggles uncompromisingly against all class enemies and devotes all his life to fighting for the sake of the working masses, including the working class, from a firm working-class standpoint. His life is a continuation of a sacred struggle to protect and meet the class demands of the working class and the interests of the masses.

Importantly, it is because the communists have a thoroughgoing class standpoint that they devote all their lives to the sacred cause of the working class and the masses.

The thoroughgoing working-class stand is one of the basic factors that characterize the noble ideological and mental traits of the communist. The firm working-class stand and the staunch revolutionary spirit of holding fast to it, along with infinite loyalty to the party and the leader, are one of the important ideological and mental characteristics of the communist. His life is eternal and serves as an example for everyone because he has a lasting faith in the party and the leader, follows them as long as he lives, and because he dedicates his all to the interest of the working class and the masses.

The working-class stand is one of the ideological and mental driving forces which make it sure that people will wage a vigorous struggle to realize the independence of the masses.

The firm working-class stand is a revolutionary stand from which one views, judges, and deals with all things with the first priority placed on the interests and demands of the working class and the working masses. In other words, it is a firm stand from which one fights to eliminate all kinds of exploitation, oppression, and social inequalities and bondage and completely realize the independence of the working class and the working masses.

The working-class stand is not an abstract concept. It is manifested in concrete terms in the course of a complex class struggle in the shape of correctly differentiating between friends and foes and waging an uncompromising struggle against the class enemies while giving one's all to protecting the interests of the working class and the working masses. Depending on how solidly one is armed with this class stand, people can hold fast to the revolutionary principles in the complex class struggle or fail to do so. One who takes the firm working-class standpoint will deal with everything in conformity with the interests of the revolution by holding fast to his firm faith in communism and to his revolutionary integrity whenever and under whatever circumstance. When lacking a firm working-class stand, one will be unable to have a firm faith in the victory of the revolution, waver as the situation changes, and ultimately drop out of the ranks of the revolution. All this indicates that arming oneself with the working-class stand is one of the important requirements for attaining the ideological and mental features of a genuine communist.

To prepare people as genuine communist revolutionaries armed with the firm working-class standpoint, class indoctrination should be constantly intensified among them.

Intensifying class indoctrination makes it possible to bring up party members and workers as communist revolutionaries having the firm working-class standpoint by enhancing their class consciousness.

The working-class stand of the communists is formed, strengthened, and developed on the basis of arming oneself with the class consciousness of the working class. Apart from the class consciousness of the working class, there can be no firm working-class stand of a communist. The class consciousness of the working class is an ideological consciousness reflecting the demands and interests of the working class and the working masses and forms the nucleus of the communist ideology. The class consciousness of the working class reflects people's awareness of the class status of the working class and the working masses and their desire to become their own masters. It is precisely because of this that the class consciousness of the working class makes people view everything from the working-class standpoint and vigorously spurs on people to devote themselves heart and soul to the revolutionary struggle to gratify the demands of the working class and the working masses. That is why only those who are armed with the class consciousness of the working class can become staunch communists having the firm working-class standpoint and genuine revolutionaries infinitely loyal to the cause of realizing the independence of the working masses to the end.

The intense class consciousness which turns people into staunch communists firmly dedicated to the working-class standpoint is formed and further consolidated, importantly, through the course of stepped-up class indoctrination.

By making people clearly perceive the reactionary nature of the exploiting class and the system of exploitation, class indoctrination nurtures in them hatred for imperialism and the exploiting system and the spirit of waging an uncompromising struggle against them. By bringing them to realize that the revolutionary cause of the masses, arduous as it is, will surely end in victory, class indoctrination inculcates in them a resolute determination to devote themselves heart and soul to the struggle to realize the independence of the masses. Accordingly, when class indoctrination is stepped up, people will become stoutly armed with the working class consciousness of the working people and become communists who view everything and make judgments from the working class standpoint and resolutely fight for the interests of the working class.

Intensifying class indoctrination is of great significance in bringing up the new generation as communists who take the firm working-class standpoint.

The revolutionary cause of the working class, that is, the cause of socialism and communism, does not end one generation, but it is an enduring cause which is carried on through many generations. In the course of advancing the revolutionary cause of the working class, a new generation grows and becomes the master of the revolution. The rising generation which will take over the revolution has never experienced exploitation and oppression at the hands of the landlords and capitalists or gone through the ordeals of revolutionary struggle. The rising generation has been brought up under tender care while enjoying nothing but happiness under the socialist system. Accordingly, it is possible that members of the new generation do not know much about how vicious the imperialists and the class enemies are, nor about how the valuable gains of the revolution have been achieved. Under these circumstances, constant intensification of class indoctrination provides the best way to solidly prepare them as revolutionaries who are as firm in their revolutionary standpoint as those communists who were steered on the anvil of the revolutionary struggle in which they personally experienced the savagery of the imperialists and the class enemies.

When class indoctrination is stepped up by the method of making the growing generation deeply understand the aggressive and exploitative nature of the imperialists and the vampire-like ruthless exploitation by the landlord and capitalists by citing historical facts, the new generation which has never experienced exploitation and oppression will awaken to class consciousness and come to have a resolute determination to be loyal to the revolutionary cause for the sake of the working class and the working people. In addition, if, with indoctrination in the principles of revolution, proper indoctrination work is carried out in a persuasive manner by citing concrete facts, in order to give the young generation deep insights into the historical process through which socialist gains have been achieved by crushing the heinous maneuvers of the class enemies, then members of the

growing generation which has never gone through the ordeals of revolution will come to prepare themselves as staunch communists who, with a deep awareness of their mission and duty to the time and the revolution, always hold fast to the working-class standpoint.

Thus class indoctrination is an important requirement for bringing up party members, workers, and the rising generation as communists armed with the firm working-class standpoint.

To stoutly arm people with the working-class stand through stepped up class indoctrination becomes an urgent need as our revolutionary cause continually intensifies and develops.

Today our revolution is vigorously advancing at the new stage of hastening the complete victory of socialism and converting the whole society to the chuche ideology.

The cause of achieving the complete victory of socialism and converting the whole society to the chuche ideology is a struggle to fully realize the independence of the working masses who have been liberated from class exploitation and enslavement, and as such, it represents a serious class struggle which has to be waged along with the struggle to eliminate all outmoded ideological vestiges and check the imperialists' ideological and cultural infiltration and aggressive schemes. Therefore, only by arming party members, workers, and the growing generation with the firm working-class standpoint by stepping up class indoctrination, will it be possible to eliminate all class distinctions and achieve the complete victory of socialism and move forward to successfully realize the chucheization of the whole society.

As socialism and communism advance, the imperialists and the class enemies who are on the verge of ruin step up their machinations of aggression and war all the more viciously.

Today the imperialists and the South Korean puppet clique are in the throes of an unprecedentedly dire political crisis and economic stagnation and are frantically trying to find a way out of this crisis through aggression and war.

Recently, the U.S. imperialists, emphasizing the military and strategic importance of South Korea in particular, have sharply reinforced their aggressive forces and have been introducing various kinds of nuclear delivery systems, such as "Lance" missiles, on a large scale, into South Korea, where more than 1,000 nuclear weapons are deployed and the construction of large nuclear depots are under way.

In addition, each year the U.S. imperialists and the South Korean puppet clique have carried out large-scale "Team Spirit" joint military exercises, designed to complete their preparations for nuclear warfare, and while fanning war fever, they have placed South Korea under a

permanent state of mobilization. As a result, an ominous situation that would be seen only on the eve of a war is developing in our country, and it has already reached the point where war may break out at any moment.

To reliably defend our revolutionary cause and triumphantly push ahead with socialist and communist construction under these circumstances, class indoctrination work should be further stepped up among party members, workers, and the growing generation to prepare them as genuine communist revolutionaries who having the staunch working-class standpoint.

In the past our party has wisely led the task to bring up party members, workers, and the growing generation as communist revolutionaries with the firm working-class standpoint by unceasingly intensifying class indoctrination along with indoctrination in the unitary ideological system.

With class indoctrination vigorously carried out in various forms and by various methods to suit the concrete situation in our country under the sagacious leadership of our party, radical changes have taken place in the political and ideological traits and living style of our people.

The class awareness and revolutionary consciousness of all our party members and workers have markedly heightened and they have come to give full play to the revolutionary habit of viewing and dealing with all problems from the working-class standpoint. All workers are working and living in a militant way as befitting the revolutionaries, thoroughly rejecting idleness and sloth and brimming with a firm faith in the victory of the revolution and a firm faith in their future. As a result, the class position of our revolution has been consolidated rocklike and our revolutionary ranks strengthened impregably, and brilliant successes scored in socialist economic and cultural construction.

By stepping up class indoctrination among party members, workers, and the growing generation on the basis of the achievements already made, we should thoroughly prepare them as communists having the unflinching working-class standpoint and bring about a new upswing in the revolution and construction.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed:

"Party organizations should stoutly arm the masses with class consciousness by stepping up class indoctrination among them in conformity with the demands of the current situation—the situation at home and abroad surrounding the revolution is complex and we are in acute confrontation with class enemies."

What is important in bringing up our party members and workers as communists with an unalterable working-class standpoint through stepped up class indoctrination among party members and workers is, above all, to establish in them the firm revolutionary world view of the working class.

The working-class viewpoint, that is the revolutionary world view, is a basic test of a genuine revolutionary, that is, a communist. From the revolutionary world view flow the noble traits of the communists, such as infinite loyalty to the party and the leader, the spirit of devoted service to the working masses, the revolutionary integrity, and a indomitable will power.

Only by possessing the thoroughgoing revolutionary world view of the working class will people be able to staunchly protect and defend the interests and demands of the working class and the working masses without wavering under whatever complex situation and wage an uncompromising struggle against the imperialists and other class enemies and against all reactionary currents of thought. When firmly armed with the revolutionary world view of the working class, party members and workers can devote themselves to realizing the revolutionary cause of the working class, that is, the cause of communism.

To thoroughly establish the revolutionary world view of the working class among party members and workers, it is necessary to have them correctly understand the revolutionary principles as elucidated by the chuche ideology, the great ideology of the working class, and make them clearly understand the inevitability of the revolutionary struggle and have conviction in the victory of the revolution. At the same time, indoctrination work should be stepped up to make them place the interests of the working class and the working masses above all else and establish among them the revolutionary habit of fighting to the end for these interests. Then and only then will it be possible to thoroughly prepare party members and workers as genuine communists who fight to maintain their working-class standpoint with the revolutionary world view of the working class.

In preparing party members and workers as communists with the firm class viewpoint through stepped up indoctrination, it is important to make them harbor infinite hatred for imperialism and the system of exploitation and wage an uncompromising struggle against them.

Only when people clearly understand the reactionary nature of imperialism and the system of exploitation and entertain burning enmity and hatred for the class enemies, will they be able to become genuine communists who always hold fast to the working-class standpoint.

The imperialists, the Japanese reactionaries, and the South Korean puppet clique are the sworn enemies of our people. Because of their vicious machinations, our

people had to go through untold misfortunes and tribulations in the past; and even today, our people are faced with the everpresent threat of war and are suffering from the misfortunes of national division with their fate hanging on the balance.

We should methodically carry out indoctrination work designed to give our workers and the young generation a clear knowledge of the unpardonable crimes and barbarities committed by the U.S. imperialists, the Japanese reactionaries, and the South Korean puppet cliques and to fully expose the reactionary nature and true colors of their maneuvers of aggression, their schemes to touch off a thermonuclear war, and their machinations against our republic. In so doing, we should inculcate in all our people inexorable hatred for our sworn enemies—that is, the U.S. imperialists, the Japanese reactionaries, and the South Korean puppet clique—and for their moribund antipopular ruling systems, while cultivating in them the revolutionary spirit of resolutely opposing them.

In preparing party members and workers as communist revolutionaries with a firm class standpoint by stepping up class indoctrination, it is also important to establish in the whole society the habit of always working and living in a revolutionary way.

We should thoroughly establish the revolutionary habit of working and living in a revolutionary way in order to defend our revolutionary gains and further accelerate the revolution and construction under the circumstances in which we are confronted with the U.S. imperialists face to face and in which their machinations of aggression and war are intensifying daily. Currently, the U.S. imperialists and the South Korean puppet clique are frantically trying to disarm us ideologically and spread all kinds of reactionary thoughts and the rotten bourgeois way of life. Accordingly, we cannot indulge in a false sense of peace even for a moment and should not permit even the slightest indolence, laxity, and lassitude.

We should persistently indoctrinate all party members and workers so that they may deeply understand that preventing the currents of capitalist and revisionist thoughts and the rotten bourgeois way of life from penetrating our ranks constitutes an acute class struggle in the ideological and cultural fields. We should also strive to make everyone always work in a revolutionary way and live militantly.

To make people have a correct view of war is always an important task in class indoctrination. What attitude and viewpoint one takes toward war is one of the fundamental tests to determine whether one has a revolutionary standpoint or an opportunistic viewpoint. The question of taking the right viewpoint on war arises as an all the more pressing issue under the circumstances in which the U.S. imperialists, the Japanese reactionaries, and the South Korean puppet clique are frantically trying to touch off a new aggressive war in our country.

Although our people do not want war, we should indoctrinate party members, workers, and the younger generation so that they may redouble their determination and stand to resolutely fight to protect the honor of chuche Korea until they emerge victorious, should the bastards miscalculate our might and trigger a war of aggression in the end.

Communist revolutionaries who have the firm working-class standpoint not only harbor relentless hatred for the system of exploitation and the class enemies, but they are also genuine patriots who love their country and people and the gains of the revolution most dearly.

By more vigorously stepping up class indoctrination in close conjunction with indoctrination in socialist patriotism, we should make all party members, workers, and the younger generation devote their all to the prosperity and development of their socialist fatherland while waging a relentless struggle against all stripes of class enemies, always cherishing the adamant working-class stand and fervent love of their country.

We should step up class indoctrination among our party members, workers, and the growing generation and solidly prepare them as genuine communist revolutionaries who have a firm working-class standpoint so that they may more vigorously fight on to accelerate the ultimate victory of the chuche cause by crushing all kinds of maneuvers of the class enemies.

13311

Collectivism Is the Mode of Operation of the Communists

41090001k Pyongyang KULLOJA in Korean No 3, Mar 87 pp 56-60

[Article by Pak Tae-chun]

[Text] The mode of activity one uses is of great significance in social life and social development.

By the mode of activity is meant the principles which characterize the trait and features of people's activity. People engage in activity in accordance with certain principles. Depending on how and on what principles they act, their modes of activity vary. Different modes of activity give their activities different features and character. Only when they have the right mode of activity, along with the right way of thinking, can people participate in social and communal life in a way befitting the master and lead a worthy life and accelerate the development of their society by discharging their responsibilities and playing their role as the masters of the society.

The great leader Comrade Kim Il-song defined collectivism as the mode of activity for communists, on the basis of a profound scientific analysis of these complex factors: the role people's modes of activity play in social life

and social development, the intrinsic characteristics of man as social being, the foundations of the communist way of social life, and the missions and goals of communists.

The great leader Comrade Kim Il-song taught:

"Collectivism is the cornerstone of socialist and communist social life and the mode of activity of communists." ("Historic Experience in Building the WPK," monograph, p 49)

Collectivism is the mode of activity by which communists value the interests of the collective and the interests of the society and work, learn, and live by helping and leading one another in accordance with the principle of "one for all, all for one."

To say that collectivism is the mode of activity of communists is to say that collectivism is the principle governing their behavior and their activity.

The principle of collectivist behavior consists, among other things, in loyalty to the collective and comradely solidarity among members of the collective. This principle has nothing to do with the attitude of valuing one's personal interests as something absolute in disregard of the interests of the collective or with the attitude of valuing the interests of the collective alone as something absolute while utterly disregarding the interests of individuals. Collectivism, the communist way of doing things, is the principle of behavior which, while regarding the interests of the collective as of fundamental importance, guarantees the interests of individuals also in a thoroughgoing manner. Communists always live in accordance with the principle of collectivism and develop their individuality in this process, as they did before they seized power and as they have been doing since they came into power. In socialist society, in particular, with collectivism solidly established as the way of doing things, people are accustomed to live and carry out their activities according to the principle of collectivism.

The reason collectivism becomes the communists' way of doing things is that it is a mode of behavior consistent with the intrinsic characteristics of man as a social being.

A person's way of doing things can be correct for him only when it is established in a manner consistent with his intrinsic characteristics. This is related to the fact that people's behavior is a manifestation of their inherent attributes. Generally speaking, action is a manifestation of the attributes of a thing. Accordingly, different attributes produce different actions. Man, as a social being possessed with the spirit of independence, creativity, and consciousness, has his own unique way of doing things which is consistent with these inherent attributes.

Man, as an independent-minded, creative, and conscious social being, wants to live in freedom as the master of the world and of his own destiny, free from all kinds of shackles and slavery, and constantly and purposefully strives to gratify this desire. Man's demand for independence is in itself the demand of the collective, and his creative power is in itself the power of the society. Accordingly, people's demand for independence, and their creative power take shape and develop only through the process of collective life, communal life. Unity and cooperation are the way of man's survival. From the beginning, man as a social being has carved out his destiny by means of unity and cooperation. By forming a social collective and pooling their energies, human beings turn out necessary means for their material and cultural life through creative labor, with an immense power which they can never attain as individuals.

This says that human beings cannot survive and develop apart from the collective and society. They can shape and glorify their own destiny and maintain and develop their existence only as members of the collective. This patently shows that the collectivist way of doing things—the manner of valuing the interests of the collective and society and helping and leading one another to promote these interests—is the most correct way of doing things consistent with the inherent characteristics of man, who is by nature a social being.

Communists are genuine social beings who embody independence, creativity, and consciousness—man's three basic inherent attributes—to the highest degree and struggle for the happiness and freedom of the people. That is why naturally they come to work, learn, and live by a way of life consistent with man's inherent attributes. Herein lies one of the important reasons why collectivism becomes the communists' mode of activity.

Moreover, collectivism represents an intrinsic attribute of the working class, the most advanced and revolutionary class. Because workers work together in groups at modern factories with methodically organized orderly systems of production processes, have keener interests in the collective and possess stronger spirits of organization, discipline, and solidarity than any other classes. That is why the working class becomes the most collectively oriented class, and the united might and joint actions of the workers become a very powerful weapon in the struggle for the victory of the cause of communism. Therefore, it is quite natural that communists, who are fighting for the revolutionary cause of the working class, should adopt collectivism as their mode of activity.

Collectivism also becomes the communists' mode of activity because it is a mode of activity consistent with the fundamentals of the socialist and communist way of social life. People can have the right mode of activity

only when it is established in a manner consistent with the foundations of their life, because their way of doing things has no purpose other than to serve them in their social life.

Each society has unique foundations of social life. These foundations are the most fundamental norms of life in that particular society which constitute a starting point for every facet of life, social, political, economic, and cultural.

Collectivism is the foundation of the socialist and communist way of social life. In socialist society, where the exploiting class has been liquidated and where the masses have become the masters of the state and society, solidarity and cooperation among the workers constitute the basis of social relations, and individual interests are congruous with the interests of the society. In socialist society the means of social production and all other things in the society serve the working masses, the masters of the society. As a result, the more the communal wealth of the society increases, the higher standard of well-being the workers enjoy; and the faster the society and collective develop as a whole, the greater happiness the people enjoy.

It follows that in socialist society everyone values the interests of the collective more than anything else and devotes himself heart and soul to the service of the society and collective, and to the service of the country and people.

To say that collectivism is the foundation of social life under socialism is to say that collectivism is the people's way of activity in socialist society. People's life is inseparable from their activities.

Man is always active to maintain his existence. To live is to be active, and activity is the substance of life. Life without activity, in reality, means inanimate life, and there is no such thing as inanimate life. When people's activities become more brisk and varied, their life will become more divergent and enriched; and when their activities change, so does their life. This means that people's life is maintained by their activities and life is in itself their mode of activity, their way of living, and their way of existence.

Each society has its own way of life suitable to the foundations of social life in it. The socialist way of life, essentially the way of activity of the people living in socialist society, is based on and permeated with collectivism. Because the communist way of activity is consistent with the foundations of social life under socialism and communism, it enables people to lead a valuable and worthwhile life and to develop themselves as befitting the masters of the society. Herein lies another reason that collectivism becomes the communist way of activity: it is a way of activity consistent with the missions and goals of the communists.

People's way of acting is the right one when it is established in a way consistent with their goals. People act for a certain purpose, and the end is attained through a means. People's way of acting is a means for realizing their goals and is defined by these goals. The basic goal of communist activities is to gratify the demand of the masses for independence.

For the communists to realize their noble goals, it is necessary to thoroughly observe the collectivist way of activity. This is because the demand of the masses for independence as the social collective can be successfully gratified only by their own collective efforts and joint struggle.

The masses are a huge social collective consisting of various classes and strata interested in realizing and preserving independence. The demand for independence by the masses, a social collective, is incomparably loftier than any individual demand; accordingly, it cannot be gratified by the efforts of only few individuals. The demand of the masses for independence can be successfully gratified only when the collectivist principle—the principle of giving the first priority to the interests of the collective and society and valuing them above all else and helping and leading one another in firm unity—is thoroughly implemented and only when the masses themselves are set in motion.

The demand of the masses for independence is fully satisfied through socialist and communist construction. Communists hold it as their mission to build the communist society in which the working masses enjoy complete independence. The communist society is mankind's ideal society in which there will be no exploitation and oppression of man by man and in which all the people are firmly united and live in harmony, helping and leading one another. Accordingly, as far as ideology is concerned, the process of building communism is one of combating individualism and egoism and establishing collectivism.

Collectivism makes people think and act with the first priority placed on the interests of the collective and display the fine habit of helping and leading one another and thus cultivates noble personalities, while making it possible to accelerate the remaking of man. Furthermore, collectivism makes workers display the communist ethos of devoting themselves heart and soul to the service of the society and people and of the party and revolution and effect mass innovations, thereby enabling them to accelerate socialist economic and cultural construction. This clearly proves that collectivism is an ideological factor which powerfully propels socialist and communist construction and that the communists, whose mission is to build communism, come to regard collectivism as their unique mode of activity.

Today, in our country collectivism is firmly becoming our people's mode of activity in every field under the sagacious leadership of the party.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"Today our working class is fully displaying mass heroism in socialist construction, upholding the slogan: 'One for all, all for one!'"

In our country, indoctrination in collectivism has been conducted among our people from their childhood in a purposeful manner. As a result, everyone values the interests of the society and collective more than his personal interests, and the whole society is dominated by the communist ethos of devoting oneself to the service of the country and people, as well as the party and the leader.

While finding satisfaction in devotedly participating in communal labor for the society and collective, our people disdain it as most disgraceful to be absorbed in pursuing personal interests and pleasure. Our socialist system—in which the ethos of all members of the society and collective helping and leading one another, sharing the sweet and the bitter, in the sacred struggle for socialism and communism has burst into full bloom—offers genuine examples of collectivism to our people, who see in collectivism the dazzling future of their country and their own happy future with confidence.

Unlike capitalist society, which is dominated by hatred for man and by the law of the jungle, the noble communist ethos of valuing human beings most and willing to sacrifice one's own life for the sake of the collective and comrades in revolution is given full play everywhere in our socialist system, in which collectivism is blossoming. An entire medical group willingly donated blood, and even bones, to save the life of a person dying from an accident. To help a lagging comrade in revolution catch up with the ranks, his whole unit launched into sincere efforts to assist and arouse him, sharing the same destiny with him on the one road of revolution. These kinds of laudable anecdotes are common occurrences in our country. This indicates that the collectivist way of activity is becoming a habit in our people's life.

Our people oppose liberalism and indiscipline, are serious about their collective life, and in doing whatever work, they are united with one mind and work together as an organized whole. This is another clear manifestation of collectivism as practiced by our people. Everyone in our country, from children who have cut their wisdom teeth to students, youths, and the elders, is seriously taking part in collective life and communal activities, with the awareness that no one can survive and live in happiness apart from his collective, and finds immense joy and satisfaction in these activities.

The noble collectivist feature of our people is saliently manifested in the fact that the whole society forms a harmonious revolutionary family, with all the people

tightly banded together around the party and the leader. The whole society, firmly rallied around the party and the leader, has achieved grand unity in purpose by strengthening revolutionary solidarity, on the basis of infinite loyalty to the party and the leader, and by giving full play to camaraderie—this represents the revolutionary feature of our society based on collectivism and therein lies the source of the imperishability and invincible might of our socialist system.

Indeed, the collectivist mode of activity which is blooming among our people is one of the basic elements which give full play to the superiority of our socialist system and provide a vigorous thrust to the development of our society and the triumphant advance of the chuche revolutionary cause.

The current reality in which the cause of converting the whole society to the chuche ideology is daily accelerating at a new, higher stage demands that party organizations at all levels implement the collectivist mode of activity in a more substantial and thoroughgoing manner in every facet of the revolution and construction.

In promoting the collective mode of activity, it is most important to inculcate in our people infinite loyalty to the party and the leader. The leader is the highest mind of the masses as the social collective, the center for unity and solidarity, the sole embodiment of their organized will, and the supreme representative of their interests.

Therefore, for us to cherish infinite loyalty to the leader, rally around him, and dedicate everything for his sake is the highest manifestation of the collectivist spirit of immeasurably valuing the interests of the collective, society, and the masses and devoting ourselves to promoting these interests by helping and leading one another. Accordingly, in implementing genuine collectivism, how to indoctrinate people so that they become infinitely loyal to the leader arises as an important problem.

In implementing collectivism, it is also important to inculcate in our people ardent love for mankind and revolutionary comradeship and make them love and value the collective and its organizations.

The great leader Comrade Il-song taught:

"...Collectivism is, in the final analysis, based on love for mankind." ("Collected Works of Kim Il-song, Vol 15, p 77)

Collectivism begins with love for mankind. Where there is no love for mankind, there can be no genuine comradesly unity and harmony, nor any good custom of helping and leading each other. One who loves others is loved by them, and one who loves his comrades and the people loves and values his collective and can unite with others and enjoy a harmonious collective life of helping and leading one another. Therefore, to bring collectivism into full bloom, people should be indoctrinated from

their early childhood so that they may love their comrades and the people with lofty humanism, and also love and value the collective and organizations to which they belong.

The power of a collective or an organization stems from the voluntary observance of order and discipline. Therefore, profound attention should be paid to encouraging people to voluntarily observe order and discipline so that they may love their collectives and organizations. It is also necessary to indoctrinate them so that they may sincerely participate in communal labor for the society and treasure and value public property.

To implement collectivism, it is also important to thoroughly do away with individualism and egoism. Individualism and egoism are the ideologies of the exploiting class, which caters to nothing but its own interests in utter disregard of the interests of others, and as such they are diametrically opposite to collectivism. If individualism and egoism are allowed to flourish, people will cease to love their collective and organization, loathe collective life, unhesitatingly sacrifice public interests for the sake of personal interests, and end up betraying the country and people.

In socialist society, a transitional society, individual egoism lurks in the minds of people in varying degrees, and it manifests itself in diverse forms in various aspects of social life, hampering our onward movement. Therefore, individualism and egoism should be thoroughly done away with in order to establish collectivism.

All sectors and units should establish collectivism more solidly as our people's unalterable mode of activity and as their spiritual trait, by stepping up indoctrination in collectivism among the workers to suit the actual demands of our revolution, which is in that developmental stage in which the struggle to convert the whole society to the *chuche* ideology is daily intensifying.

13311

On the 70th Anniversary of the Formation of The Korean National Association Which Contributed to the Unity of the National Independence-Oriented Patriotic Forces

410900011 Pyongyang KULLOJA in Korean No 3, Mar 87 pp 61-65

[Article by Chon Sang-kil]

[Text] Mr Kim Hyong-chik—an outstanding leader of our nation's anti-Japanese national liberation movement, a great pioneer who changed the direction of the nationalist movement to the communist movement, an indomitable revolutionary fighter—organized the Korean National Association (KNA) and, through this organization, secured immortal revolutionary achievements in the development of the anti-Japanese national

liberation movement. These achievements are shining brilliantly in the annals of *chuche* Korea as a valuable source of encouragement for our people in their revolutionary struggle.

The KNA, founded by Mr Kim Hyong-chik, indomitable revolutionary fighter, on 23 March 1917, was a genuine underground anti-Japanese revolutionary organization inaugurated in response to the demands in the development of the anti-Japanese liberation movement in our country and the demands of our patriotic people.

The great leader Comrade Kim Il-song taught:

"...it was at that time that my father organized and led a revolutionary organization called the 'Korean National Organization,' with the attainment of Korea's independence by the efforts of the Korean people themselves as its fighting goal."

The situation in the latter part of the 1910's, in which the KNA was organized, was really critical. In those days the brigandish Japanese imperialists who occupied Korea by their bayonets, viciously clamped the most brutal colonial rule of oppression by tightening up the "rule by the governor-general." Our people, who were in the throes of an utter lack of political rights, economic dislocations, and cultural obfuscation, were at the crossroads of having to decide whether they would sit idle and become slaves or should take a stand and rise up in a fight to recover their lost land and national sovereignty. It was at this juncture that our people carried out various forms of struggle against the Japanese imperialists. However, there was not a single organization led by an outstanding leader that would bound these organizations together. As a result, they were unable to deal a crushing blow to the Japanese imperialists and only learned a bloody lesson.

The self-styled nationalist "leaders" in those days, instead of waging their struggle by having faith in the masses and relying on the power of the masses, attempted to achieve independence by riding on the back of some big power and relying on it and were absorbed in futile polemics and a strife to expand their "spheres of influence."

This state of affairs attending the anti-Japanese national liberation movement in our country urgently required the achievement of unity among all independent-minded patriotic forces and the emergence of a revolutionary organization which would correctly lead the struggle for national independence.

Unity is the source of a nation's energy. National unity provides a promising future for the development of the country and people and holds the key to all their victories. A successful solution of this urgent and important matter would be made possible only by organizational work designed to band all patriotic forces together as one.

Seeing attainment of unity among broad circles of anti-Japanese patriotic forces as part of the nationwide undertaking to achieve national independence, Mr Kim Hyong-chik energetically launched preparations to set up a revolutionary organization to attain this unity and finally succeeded in inaugurating the KNA at the historic Pyongyang conference attended by core members who had engaged in a coordinated anti-Japanese independent movement at home and abroad.

The KNA was the largest revolutionary organization in our country in those days in terms of membership and scope of activity and maintained a clear-cut stand of opposing imperialism and fighting for national independence.

The KNA, personally organized and led by Mr Kim Hyong-chik, indomitable revolutionary fighter, achieved an immortal feat by realizing the unity of our nation's independent-minded patriotic forces at home and abroad for the first time in the history of the anti-Japanese national liberation movement in our country.

The KNA's contribution to the unity among the independent-minded patriotic forces by relying on our nation's own capabilities was that, first of all, it charted the new road of achieving national unity on the basis of the right fighting program reflecting the aspirations and demands of broad circles of people.

Mr Kim Hyong-chik said:

"The KNA's goal is for all the Korean people to unite as one and achieve the independence of the country and build a genuine civilized state by the efforts of Korean people themselves."

The program of a revolutionary organization is one of the important hallmarks which guarantee its character and might. Only a revolutionary organization with the right program can awaken broad circles of people and bind them together as one and vigorously lead them along the road of struggle.

The KNA presented a program which called, as an immediate goal, for smashing the Japanese imperialists and achieving the independence of the country, and as the ultimate goal, for continuing the revolution and build a society free from exploitation and oppression and a genuine civilized state which would protect the unprotected masses. This program embodies Mr Kim Hyong-chik's idea of "Never forsake your noble aspiration," an idea that thoroughly stands for the staunch spirit of national independence and patriotic viewpoint that our people should oppose aggression, enslavement, oppression, and exploitation; love the country and nation; and achieve the liberation and national independence of Korea and build a new society, by keeping faith in the nation's own capabilities and by fostering these capabilities.

Under this program, the KNA enlightened broad circles of people in the spirit of national independence and in advanced ideologies and actively led them to join the ranks of the anti-Japanese struggle, while opposing and rejecting the sophistry of nationalists and flunkeyists who insisted that the independence movement should be carried out by "relying on foreign powers," by using the method of "petitioning" and by "retaining state rights," and that a bourgeois republic should be founded.

Under the leadership of Mr Kim Hyong-chik, KNA members energetically carried out patriotic educational, literary, and art activities, and also publication activities in order to constantly awaken broad circles of people politically.

KNA members and organizations particularly stepped up their mass enlightenment campaign more energetically following the historic Chongsudong and Kwanjon conferences, which set forth the strategy of freeing the 20 million fellow compatriots from their dire distress by arming broad circles of people with advanced thoughts and galvanizing them into the holy war for the recovery of national independence. Under the leadership of Mr Kim Hyong-chik, KNA members actively carried out an extensive propaganda work at home and abroad in order to expose the aggressive nature of the Japanese imperialists and the plunders committed by them and to give an idea about what the new society to be built in the future will be like. KNA members maintained the ideological purity of their propaganda work and vigorously carried out enlightenment work by publishing and disseminating various publications, including "Alarm Bell," and by penetrating publishing houses and printing plants of relatively progressive publishers.

What posed a great obstacle to the KNA activities to disseminate advanced ideologies in those days was the machinations of the Japanese imperialists and the proponents of national reform in collusion with them. The national reformists, who were the hired trumpeters of the Japanese imperialists and traitors to the nation, while advocating the so-called "national reform," viciously attempted to stem the spread of the new current of thought and to expand their influence among broad circles of people, including workers and peasants.

For the purpose of exposing the real colors of the national reformists and continuing the work of popularizing the advanced thoughts, Mr Kim Hyong-chik sent letters to KNA organizations in October 21; and subsequently at the Pyongyang conference in the fall of 1923, presented the guidelines which should be maintained in the struggle against the national reformists. He then energetically led the struggle to implement these guidelines. As a result, various KNA organizations waged a active principled struggle to expose the reactionary nature of the national reformists and their poisonous influence on the national liberation movement, thereby ruthlessly crushing the machinations of the national

reformists, who attempted to block the popularization of the advanced thoughts by disparaging it as "the subversion of national harmony" and "the canker for unity."

Through the course of this struggle under the leadership of Mr Kim Hyong-chik, the KNA securely preserved its fighting program, the banner of national independence; and gradually banded together broad circles of people, including workers and peasants, into one powerful anti-Japanese patriotic force under this program. On the basis of the fighting program accurately reflecting the aspirations and demands of the time and the masses, the KNA contributed to the unity of national patriotic forces—herein lies one of the immortal exploits the KNA.

Another aspect of the KNA's noble contribution to the unity of patriotic forces was the steady expansion of patriotic forces by banding together the anti-Japanese masses in all walks of life in its organizations and other patriotic organizations.

Mr Kim Hyong-chik said:

"While strongly consolidating existing organizations, we should continue to set up new organizations across the country with existing members at the core."

The unity of a revolutionary force is secured and strengthened not only by the purity of the ideological will of its ranks but also by the quality of its organizational fiber. This was a precious lesson learned from the national liberation movement in those days and from the 1 March Independence Movement, in particular, which put an end to the bourgeois nationalist movement.

Once his desire to have a genuine revolutionary organization had been fulfilled, Mr Kim Hyong-chik vigorously pushed ahead with the task to expand KNA organizations among the broad anti-Japanese masses. While making personal efforts to enlist new members in KNA organizations, Mr Kim Hyong-chik widely dispatched underground KNA operatives in order to expand KNA organizations.

Under the energetic leadership of Mr Kim Hyong-chik, KNA organizations spread across the country, from Sinuiju to Pusan, and into many areas abroad where Koreans lived, including Beijing and Shanghai. Thus the KNA was strongly consolidated. On the basis of their achievements, KNA organizations continued to organize their substructures to suit local peculiarities and the degree of preparedness of local inhabitants while increasing its organizational influence and rallying broad circles of people in academic circles, community circles, circles of carvers, and other lawful mass organizations under its fold. In addition, they enlisted, indoctrinated, and admitted into the KNA ranks those youths serving in Japanese-patronized organizations and in administrative organizations who have strong anti-Japanese feelings. With KNA substructures expanded in vast areas at home and abroad and with the KNA ranks increased, the

KNA came to establish its own leadership system, which struck root deep among the masses and, in this process, the anti-Japanese patriotic forces were consolidated securely and became able to achieve unity.

The KNA, which had achieved firm organizational unity in the independent-minded patriotic forces, now carried out its activities in close conjunction with the task to merge all independence movement organizations, which had been beset by schism and collapse and by antagonism and distrust, into a new progressive organization.

Achieving unity and solidarity of anti-Japanese organizations which were carrying out sporadic activities with no set fighting programs and methods in those days was important in securing a superior position for the anti-Japanese patriotic forces over the counterrevolutionary forces and in overcoming the inherent weakness of the anti-Japanese national liberation movement. At the historic conferences in Bamkkol [Chestnut Valley], Chongsudong, and on Mt Chongbang, Sariwon, Mr Kim Hyong-chik, while leading all patriotic forces along the unity road, set forth tasks for KNA organizations to step up work with various independence movement organizations, thereby orienting KNA activities in the right direction.

Under the leadership of Mr Kim Hyong-chik, KNA organizations, while actively supporting the anti-Japanese elements of various independence movement organizations which were widely scattered, brought them together by appropriately combining efforts for upper-echelon unity with efforts for lower-echelon unity. As a result, independence movement organizations, which formerly had been concerned only with expanding their spheres of influence, now came to achieve organizational unity and moved forward to achieve unity of purpose. Thus they began to become a new force of struggle. Particularly at the Musong conference, held in August 1915 under the leadership of Mr Kim Hong-chik, a council for the promotion of the union of national organizations was inaugurated, paving the way for the merger, solidarity, and joint actions by independent movement organizations. This was indeed of an epochal significance in banding patriotic forces together under the anti-Japanese banner. With the formation of the Council for the Promotion of the Union of National Organizations, independence movement organizations which carried out activities in small groups in scattered areas, came to keep in step with each other and began to grow into anti-Japanese patriotic forces moving forward independently, freed from nationalist influence.

In this way, under the leadership of Mr Kim Hyong-chik, the KNA paved the progressive way for building a national revolutionary organization and banded the anti-Japanese masses tightly around it—this was another historic exploit produced by the KNA in fostering independent-minded patriotic forces.

The KNA constantly strengthened anti-Japanese patriotic forces by actively organizing and mobilizing anti-Japanese mass struggle and armed activities—this was the KNA's another valuable contribution to the unity of independent-minded patriotic forces.

The unity of revolutionary forces is realized in terms of unity in ideological will and in terms of organizational unity and is secured through practical struggle. The unity of patriotic forces is more strongly manifested in the form of all the people who love the country and nation marching as a whole in the struggle to realize the same goal and aspiration.

The KNA was not merely an ideological enlightenment group or a body of organizational unity. It was a political organization which carried out its activities with the mission of leading broad circles of anti-Japanese masses in struggle for national independence. That is why the KNA was able to satisfactorily play the key role in bonding broad circles of anti-Japanese forces under the leadership of Mr Kim Hyong-chik.

The KNA spurred on workers and peasants—who in bygone days had been unable to rise up in struggle or to take joint action in the struggle, although they were subjected to maltreatment and contempt—to strikes, sabotages, rental disputes, and violence, while actively inciting youths, students, and progressive intellectuals to school strikes and mass enlightenment drives.

When the 1 March popular uprising broke out, the KNA stirred up the people to the anti-Japanese demonstration movement in order to make them realize the importance of unity in struggle, although the uprising had an intrinsic weakness as a bourgeois nationalist movement. The KNA, which had steered and united the patriotic forces on the anvil of struggle, stepped up its activities more energetically through revolutionary armed activities.

With keen insights into the truth that to resist with naked hands and empty fists the bloody oppression by the enemies who possessed powerful armed forces was bound to meet nothing but defeat, Mr Kim Hyong-chik, regarding it as a sine qua non in achieving the independence of Korea for the Korean people themselves to take up arms and fight against the Japanese imperialists, provided energetic guidance to the KNA so that it could fulfill its historic duty to the nation in the struggle to meet this requirement. As a result, upholding the banner of independence with the spirit of crushing by force of arms the Japanese Imperialists who had powerful armed forces, the KNA hastened the work of organizing new armed units while indoctrinating existing active armed units with a view to organizing them into a stalwart anti-Japanese force. Thus the KNA carried out active armed operations to attack and punish Japanese ruling establishments and their vicious running dogs.

The armed anti-Japanese struggle of the masses who rose up under the revolutionary influence of the KNA, their armed struggle, in particular, which dealt a serious blow to the Japanese imperialists, operated as a great factor in actively enlisting people in all circles and strata into the ranks of the struggle and in bringing them up as fervent members of the independence movement. Quite a large number of those who newly joined the ranks of the anti-Japanese independent movement subsequently became communists.

As Mr Kim Hyong-chik, the indomitable revolutionary fighter, organized the KNA and moved forward with uniting the patriotic forces who sought to achieve national independence by the nation's own capabilities, the anti-Japanese national liberation movement entered a historic period in which it took a new direction in its development. From then on, the anti-Japanese national liberation movement, in which the ruinous current of flunkeyist thought had held sway and which had been stifled by the self-styled nationalist "leaders," was placed on a foundation which now made it possible to develop this movement by the capabilities of our own people. Further, from then on, an extensive struggle got under way to change the direction of the national liberation movement in our country into a communist movement which would seek to promote the interests of the unpropertied masses on the basis of advanced thoughts, by relying on the capabilities of the unpropertied masses and by means of armed activity.

Indeed the revolutionary achievements made by Mr Kim Hyong-chik, the indomitable revolutionary fighter, by organizing the KNA were the signal fires for rebirth which aroused ideals in life, faith in struggle, and bright hopes in the minds of the 20 million Korean fellow countrymen whose hearts had sunk low because of the misfortune of national ruin, and which gave our nation wisdom and courage. These achievements were also the source of energy which inculcated in our people the stout national spirit of building their country by their own efforts and which propped them up with this spirit. As a result, Mr Kim Hyong-chik's revolutionary achievements shine forever in the history of our people's revolutionary struggle and are still vigorously encouraging and inspiring us in our revolutionary cause.

The immortal achievements made by Mr Kim Hyong-chik by keeping on fighting in the face of all difficulties and ordeals, with an indomitable fighting spirit and stout vigor, have been brought into brilliant radiance and full efflorescence in this land by the great leader Comrade Kim Il-song.

The respected and beloved leader Comrade Kim Il-song organized the "Down-with-Imperialism Union" in the early days of his revolutionary activity, established the tradition of unity and solidarity of the revolutionary ranks in the flames of the anti-Japanese revolutionary struggle, and unfolded the great history of national unity. The respected and beloved leader Comrade Kim Il-song,

who carved out the fate of the country and people by unity, banded our people tightly into a powerful political force after they recovered their national independence, and has led each stage of the revolution to victory. Today he is vigorously leading the grand task to achieve the complete victory of socialism. Tightly united with one ideological will, all our people are engaged in a vigorously struggle to achieve the ultimate victory of the chuche cause by unbreakable unity and solidarity and with unity of purpose—this is an immense pride and the highest glory of our people.

Since Mr Kim Hyong-chik, the indomitable revolutionary fighter, organized and led the KNA, many years have passed and a new generation has emerged, and the revolution has reached a high stage. But the unity of the whole nation and the reunification and independence of our fatherland have yet to be attained.

Under the present circumstances in which the country and people remain divided and the danger of a new war breaking out is ever increasing, whoever loves the country and people, wherever he may be, should actively embark upon the road of removing the distrust and antagonism which exist within our nation and of realizing national unity.

At this juncture, the question of achieving national unity depends by large measure on the attitude of those in power in South Korea. The South Korean authorities, instead of paying lip service to "reunification," should behave in earnest according to the wishes of the people for reunification and make sincere efforts to remove the distrust and confrontation within the same race and promote trust and unity. Particularly, by showing as soon as possible an affirmative response to our new proposal for high-level political and military talks, the South Korean authorities should break the current stalemate between North and South and join us in the journey to achieve peace and peaceful national reunification. It is our unalterable, consistent stand to exert every effort to reconnect the nation's severed blood line and to accomplish the great cause of national reunification.

We will not fail to bring down the wall of division and fulfill the historic cause of national reunification by achieving grand national unity.

13311

To Work With High Spirit and Passion Is the Revolutionary Work Habit of Party Functionaries
41090001m Pyongyang KULLOJA in Korean No 3,
Mar 87p 66-70

[Article by Chang Tae-chun]

[Text] A party functionary's work habits and work style are important matters which are related to his stand and attitude on supporting the leadership of the leader and on which the success of the revolution depends.

The Party exercises its leadership of the revolution and construction through the activities of party cadres and functionaries; and the activities of party functionaries to link the party to the masses and bring party leadership to them can be successfully carried out when party functionaries have the right work style, a revolutionary work habit, and a militant work attitude. Accordingly, it is important for party functionaries to lead the masses by a militant work attitude and a revolutionary work habit while performing work with people by an tested method and a well-rounded work habit.

To work with overflowing vigor and passion is the revolutionary work habit and militant work attitude of party functionaries. Only when party functionaries, who implement party ideas and intentions under party leadership, work with overflowing vigor and ardor, will it be possible to make our party a revolutionary party full of vitality and bring about unceasing upsurges and innovations in the revolution and construction.

The great leader Comrade Kim Il-song taught:

"Making party functionaries and party members work and live with overflowing vigor and vim is an important requirement in building our party into a spirited and militant party and bring about continual upsurges and innovations in revolution and construction." ("Historical Experience in Building the WPK," monograph, pp 105-106)

To work with overflowing vigor is the question of with what temperament and work style one organizes and executes his work and with what attitude and habit one organizes and mobilizes the masses. High spirit and vigor spur on functionaries to engage in devoted struggle and vigorous activities with a strong will to work and to continue to innovate and advance, knowing of no faltering or wavering, whatever herculean task may confront them.

To say that party functionaries should work with overflowing vigor and enthusiasm is to say that rejecting mental infirmities of old age, stagnation, indolence, and sluggishness, one should keep on working always with alacrity and in a militant way. It also means that they should admirably accomplish their assigned revolutionary tasks by giving full play to their physical and mental capabilities, with surging enthusiasm and a robust spirit.

For party functionaries to work with overflowing vigor and ardor is an important requirement for turning our party into a spirited and militant party. Generally speaking, whether the working-class party will become a spirited and militant party or not depends on the leadership trait of the party leader and the fighting spirit and work style of party functionaries in emulating this trait.

Our party is a dynamic revolutionary party which is advancing by struggling. For our party, which is a party engaged in revolution and struggle, even the slightest

stagnation and stalling cannot be tolerated. To make continuing leaps and advances is its unalterable militant principle. To make continuing innovations and advances always brimming with high spirits and enthusiasm is the traditional fighting habit and important leadership trait of our party. To emulate this revolutionary leadership trait and thoroughly practice it, cadres and party functionaries, through whom party leadership is exercised and who support party leadership, should maintain the revolutionary fighting habit and militant work style of performing their work always brimming with vigor and enthusiasm.

Party functionaries are the backbone of our party and persons directly in charge of party work. Their work habits and style have immense influence upon party work and party activities and are important factors which decide the party's militancy. Only when party functionaries work with overflowing vigor and enthusiasm, will it be possible to make party organizations bustling with activity and carry out party work briskly. If party functionaries sit idly in lethargy, party organizations will become listless; and if party organizations become powerless, overall party activities and party work will be weakened, and eventually the party will be unable to become a dynamic militant party. Only when party functionaries are boiling with enthusiasm and brimming with vigor and vim, will party organizations become animated and briskly carry out party work and activities and permeate the party with a vivacious revolutionary spirit.

This indicates that for party functionaries to possess the revolutionary work habit and work style of performing their work with overflowing vigor and enthusiasm is an important requirement for making our party into a dynamic militant party; it is an important requirement in bring about continuing innovations in revolution and construction.

Revolution begins with struggle and ends in struggle. Without an unceasing struggle to oppose the old and stagnant and to create the new, it is impossible to push the revolution forward and emerge victorious in it. Revolution requires us to wage a ceaseless struggle and forge ahead continuously, without even a moment of stagnation and standstill. Just as there can no revolution without struggle, there can be no revolutionary apart from revolutionary vigor. The vigor and enthusiasm of revolutionaries are the sources of the energy which provides vigor and vitality to revolution.

Victory and success in the revolution and construction depend on the lofty ideology and fervor of party functionaries. High achievements in party work are the products of their ideology and fervor. Party functionaries brimming with vigor and enthusiasms can hit upon novel ideas by displaying their creative enthusiasm, work out the right methodologies to solve problems, and perform their work on their own initiative, and splendidly accomplish their work, knowing of no languor and

sloth. On the contrary, people lacking spirit and enthusiasm, just like salaried employees, will drag their feet and never finish their work, and failing to work out concrete measures for themselves, simply pass instructions from the upper echelon on to the lower level, only concerned about how to keep their positions. People with this kind of work habit and work style will never be able to contribute to the revolution and construction and discharge their responsibilities and duties.

Revolutionaries loyal to the party and the revolution add luster to their honor in their staunch and unceasing struggle to push ahead with their assigned tasks with burning enthusiasm. Only when our party functionaries do their thinking with enthusiasm and constantly devote themselves to struggle each day and each moment, sparing no effort, will they be able to accomplish whatever herculean task assigned by the party and to bring about unceasing innovations in the revolution and construction by seeing that the tasks of all units and the country are carried out properly.

Thus it is an important requirement in bringing about continuing strides and innovations in the revolution and construction for party functionaries, keenly conscious of their weighty responsibilities to the party and the revolution, to push ahead with all work boldly and aggressively, with revolutionary fervor and youthful vigor. For them to do this is an urgent demand of our developing reality.

In his historic policy speech, the great leader Comrade Kim Il-song outlined a set of tasks of socialist economic construction designed to achieve the complete victory of socialism and opened up the grand prospects for the fulfillment of the Third 7-Year Plan. The plan's basic goal is to lay the sound material and technological foundations for achieving the complete victory of socialism; it is a grand economic construction program aimed at further strengthening the nation's economic might and radically improving the people's living standards and provides a great goal of making a decisive turnaround in the struggle to achieve the complete victory of socialism.

It is the commanding personnel of the revolution, that is, our cadres and party functionaries, who are charged with the honorable and responsible duty to stand in the van of the efforts to fulfill the vast goals and tasks envisaged in the Third 7-year plan. Currently, a formidable struggle is briskly in progress to fulfill the first year tasks of the Third 7-Year Plan ahead of schedule, and this reality demands that our party functionaries work in an exemplary manner with overflowing vigor and enthusiasm, by giving full play to their organizational finesse and revolutionary strategic capability as the commanding personnel of the revolution. It goes against the genuine work style of the functionaries of our time not to forge ahead spiritedly but indecisively look in both directions. With this kind of work habit and work style, it is impossible to stand in the van of the efforts to accomplish today's huge construction programs. At a time when an impressive

struggle is briskly in progress to fulfill the first-year goals of the third 7-Year Plan ahead of schedule, our party demands that party functionaries, brimming with a more intense fighting spirit and self-confidence than ever before, possess the revolutionary fighting attitude and work style of forging head in their struggle, with overflowing vigor and enthusiasm.

Party functionaries should accomplish their tasks with overflowing vigor and militancy and always organize and execute their work strenuously to suit the party intentions and the demands of developing realities.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"Party secretaries should boldly carry out their work, always brimming with vigor and enthusiasm, combating infirmities of old age and stagnation."

Functionaries who work with a burning zeal and overflowing vigor invariably have the spirit of forging ahead and get satisfaction from their creativeness and innovations. All party functionaries should always be burning with youthful vigor and passion and brim with a strong fighting spirit and will to work, and should keep on struggling without pause and forge ahead without interruption, by displaying untiring energy and a bold way of doing things.

To cherish loyalty to the party and the leader deep in their hearts is the most important thing for party functionaries in working with overflowing vigor and ardor. Loyalty to the party and the leader is the ideological and spiritual source of energy which enables one to display his revolutionary fervor, his will to work, and his fighting spirit and vigor on the loftiest plane. Loyalty is a factor which determines the mettle of revolutionaries and communists and defines their ideological and mental traits, their fighting spirit, and their work style.

Ardor and vigor are not an inborn temperament, nor are they related to age or physiological conditions. Even a young and physically healthy person cannot display revolutionary vigor and spirit in fulfilling revolutionary tasks and perform his work energetically if he is weak in his loyalty to the party and the leader. One who holds his loyalty to the party and the leader as a revolutionary credo and duty and has an intense revolutionary resolve to give his all for the sake of the party and the leader, will be able to perform all his work with passion and vigor even if he is old and physically feeble. How devotedly party functionaries will fight with overflowing enthusiasm and vigor depends, in the final analysis, on how intensely they burn with loyalty to the party and leader. Functionaries go forward upholding party leadership with infinite loyalty to the party and the leader as one's

credo and duty—this is where they can find the true worth and value of life and a firm guarantee for bringing revolutionary fervor and vigor into full play.

All party functionaries, deeply cherishing loyalty to the party and the leader as their credo and duty, should achieve great results in their work to repay the party for its immense political trust in and solicitude for them.

To have self-awareness and a high sense of responsibility befitting the master is an important requirement in cultivating the fighting habit of working with overflowing vigor and ardor. Burning with revolutionary fervor, a strong will to work, and a vigorous fighting spirit are direct manifestations of self-awareness and a high sense of responsibility befitting a master. Only one who has self-awareness and a sense of responsibility befitting a master will be able to carry out all his work with burning ardor and a robust will to work.

Self-awareness and a high sense of responsibility as master enable people to do creative thinking and spur on them to engage in energetic and positive activities. People with strong self-awareness and a high sense of responsibility as the master will come to cultivate undying ardor and a robust will to work. Functionaries who come up with bold ideas and novel thoughts and magnificently accomplish assigned revolutionary tasks always brimming with enthusiasm and vigor have an intense self-awareness of being the master and a strong sense of responsibility.

If one, lacking the attitude and self-awareness of being the master, performs his work haphazardly or fails to conduct his work in a revolutionary way by looking both ways lest he should be held responsible if something goes wrong, his behavior does not accord with the fighting trait of a loyal warrior and spirited revolutionary. A person with a firm determination to throw his lot with the party single-heartedly will not mince the truth or try to hoodwink the party, nor behave irresolutely, without vigor and enthusiasm, concerning about nothing but how to keep their jobs. One who attempts to just slide by without doing his part or who procrastinates looking both ways will never be able to do major tasks. Our functionaries should never cover up their faults lest they should be held responsible, nor resort to trickery to whitewash their mistakes. They should never be clock-watchers and wait to see how the wind blows instead of putting their shoulder to the wheel, lest they should make mistakes and come under attack. Nor should they tolerate the irresponsible work style that is unworthy of the master of trying to get by skimping the work, instead of working with ardor and vigor. Party functionaries, with self-awareness and a high sense of responsibility befitting the master, should be energetic hard workers and genuine men of action who work always with overflowing vim and vigor.

To work with overflowing vigor and enthusiasms, party functionaries should thoroughly do away with ideological old age infirmities.

Importantly, people's fighting habit and work style are a manifestation of their ideologies and fighting spirit. To say that a functionary's revolutionary fervor is cooling and he is losing his vigor irrespective of age, is to say that he is getting ideologically senile. A senile person has no enthusiasm, nor a will to work, nor a flair for work. Whether party functionaries work always with a high revolutionary zeal and fighting spirit or just do clock-watching on their job is a serious question of whether they will continue the revolution in support of our party or drop out of the revolution. That is why party functionaries should never behave like a feeble old man, as far as their ideological and political state is concerned, and need to be weeded out as a consequence, even if they may become infirm in physical terms. Genuine revolutionaries never become ideologically infirm even if they become physically old and infirm—this is precisely a noble trait of genuine revolutionaries and it provides them with a firm guarantee for living in a revolutionary way and working with the same spirit as a soldier in action, brimming with passion and vigor.

All party functionaries should constantly step up political and ideological training and revolutionary steeling and wage a vigorous struggle against the phenomenon of ideological infirmities, so that they can thoroughly do away with this phenomenon and overcome physiological senility with their will power.

To decisively improve the quality levels of party functionaries is an important condition for fostering the revolutionary fighting trait and work style of working with robust vim and vigor. Party functionaries are professional revolutionaries, and political indoctrinators, organizers, and mobilizers of the masses. To discharge their responsibility and role with flying colors as the commanding personnel who skillfully organize, mobilize, and lead the masses, party functionaries should have better abilities and qualities than others. Only when their high level of political consciousness is backed up by their practical qualifications, will they be able to become loyal functionaries.

Our party cadres should not only be steadfast politically and ideologically but also be men of ability. Party functionaries, if they are not bright, knowledgeable, and capable, will not be able to work enthusiastically and vigorously. Knowledge is power, and a knowledgeable functionary can have his own views and self-confidence and carry out all his work boldly and audaciously, brimming with fighting spirit and vigor.

There is no such thing as a born revolutionary or a perfected revolutionary. Only through ceaseless self-regimentation and diligent study can one prepare himself as an able and proficient revolutionary. Functionaries should always keep in mind that compared with the

trust placed in them by the great leader and the party, their ability falls short of the appropriate level and that there is a gap between their revolutionary duties and the level of their ability. Party functionaries, never regarding themselves as perfect, fully prepared persons, should diligently learn and study hard in a manner befitting revolutionaries who continue to innovate and forge ahead, knowing of no self-conceit and standstill, so that they may prepare themselves more totally to be able commanding personnel of the revolution, fully versed in party policy, with profound knowledge of economic management and science and technology.

For party functions to be cheerful, optimistic, and have rich emotions in their daily life is an important requirement for working with robust vigor and vim. A person's life style exercises direct influence on his fighting spirit and work style, and his fighting spirit and work style are an extension of his life style. Functionaries who are burning with ardor and brimming with vigor do not get into a rut or behave like an old man in daily life, being always cheerful and optimistic.

Party functionaries should strive hard to make their life overflow with revolutionary romanticism and actively participate in sports and cultural activities as demanded by the party. Functionaries should have the life style of ardent persons who speak spiritedly with a metallic ring in their voice and walk with an energetic and vigorous gait.

Party functionaries should also have rich emotions. Human life devoid of emotion is akin to a flower bed with no flowers. Only when one has a high standard of cultural attainments and rich emotions will he be able to have a warm heart, a strong will to perform work, undying ardor, and work with robust vigor. Generally speaking, paucity of emotions leads to paucity of cogitation, which in turn will be accompanied by dereliction of duty. No creative thinking and vigorous action can emanate from people devoid of rich emotions. Only people with rich feelings and emotions can have a strong will to embark on an undertaking and devote themselves to revolutionary tasks with undying passions.

It follows that party functionaries should be intelligent human beings full of emotions, who know how to grip the hearts of people, how to stir them up, how to make them burn with passion sometimes, and how to sooth their feelings at other times; in other words, they should be human beings with warm passions and rich emotions.

For functionaries, working with overflowing revolutionary ardor and vigor is an important guarantee for brining about a new upswing in socialist construction by vigorously accelerating the cause of converting the whole society to the chuche ideology under the leadership of our party.

All party functionaries, deeply cherishing loyalty to the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il as their revolutionary credo and duty, should further accelerate the ultimate victory of the chuche revolutionary cause under party leadership by working always with overflowing revolutionary ardor and fighting spirit.

13311

A Mass Technical Innovation Movement To Accelerate the Technical Revolution

41090001n Pyongyang KULLOJA in Korean No 3
Mar 87 pp 71-75

[Article by Kim Hui-su]

[Text] Solidly rallied around the party and the leader, our people are currently waging a vigorous struggle to fulfill the Third 7-Year Plan, a new grand program of socialist economic construction.

One of the important ways of attaining the high prospective goals outlined by the great leader Comrade Kim Il-song is to elevate the technical revolution to a higher level by stepping up the mass technical innovative movement in all sectors and units.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed:

"Launching an active mass technical innovation movement is an important means of vigorously intensifying the technical revolution."

The technical revolution is an undertaking designed to promote the material well-being of the people by developing production, to eliminate intrinsic fundamental differences between various types of labor, and to free the workers from arduous toil. The problem of meeting the personal demands of the working masses in their material life by remaking nature can be successfully solved through the technical revolution. The technical revolution confronts us with various arduous and complex problems, such as the effective use and conservation of materials and supplies, the invention of new machines and equipment, the remodeling of existing machinery and equipment, the introduction of advanced production processes, and the improvement of existing production processes. All these tasks can be accomplished only through an extensive mass technological innovation movement while giving full play to the talents of scientists and technicians.

The mass technical innovation movement is an important mass movement to solve scientific and technological problems encountered in production and construction in a more satisfactory manner by giving full play to the

creative abilities and wisdom of broad circles of producer masses. Today, when science and technology are developing very quickly and playing a decisive role in economic development, it will be possible to better achieve the overall technical remodeling of the national economy and propel socialist economic construction at a fast pace only by waging the mass technical innovation movement more extensively.

Vigorous execution of the mass technical innovation movement provides an important guarantee for achieving good results in technical transformation in a short period of time by, above all, turning the technical revolution into an undertaking of the masses themselves.

Success in the technical revolution, importantly, depends on how to draw broad circles of people into it. In socialist society, the producer masses have a vital interest in the technical revolution as masters of production and technology. The producer masses are the people who turn out products by operating machines and equipment and by using raw materials and supplies. The energies and wisdom of the producer masses, the masters of production and technology, are inexhaustible. Only by making broad circles of people actively participate in the technical revolution will it be possible to make them secure their place as masters in the struggle for technological development and play their role as masters, thereby solving better and faster various complex scientific and technological problems arising in economic construction, by relying on the the exhaustible creativity and wisdom of the masses.

An effective way to make the technical revolution an undertaking of the masses' own and have the producer masses widely participate in the prosecution of the technical revolution lies precisely in the vigorous intensification of the mass technical innovation movement. The mass technical innovation movement can be participated in by workers in all sectors, whether they are workers engaged in social production or they work in direct, indirect, or auxiliary sectors; and the results in technical innovations will make the work of the producer masses easier and bring more material benefits to them. This shows that the mass technical innovation movement is a reasonable social movement which encourages the producer masses to widely participate in it, that the more actively this movement is carried out, the better the technical revolution will become a undertaking of the masses' own, and that technical transformation will be propelled at a faster pace.

The vigorous execution of the mass technical innovation movement is also an important condition for carrying out the technical revolution in all sectors and units in a way suitable to their peculiarities.

The work of developing technologies proceeds in a manner suitable to the peculiarities of each sector and unit of the national economy. There are certain gaps in

the levels of technical provisions between different sectors, factories, and enterprises; and each sector, factory, and enterprise have their own technical equipment to remodel. This requires that each sector, factory, and enterprise carry out their own technical remodeling projects according to their concrete conditions.

It is the producer masses who know the concrete conditions and peculiarities in each economic sector, factory, and unit better than anybody else. The producer masses not only know the actual condition in their factories and enterprises well but also are familiar with the machines and equipment they operate; and while operating their machines, they constantly come up with ways to innovate. New suggestions on technical improvement, the most effective work methods, and innovative plans and initiatives to build and introduce more efficient machines and equipment in production mostly come from the producer masses who actually operate the machines and handle raw materials and supplies. When we make the producer masses widely participate in technical innovations and bring their creativity and wisdom into full play, they will be able to magnificently carry out technical innovations to suit the actual conditions in their sectors, factories, and enterprises.

Vigorous intensification of the mass technical innovation movement becomes all the more urgent requirement in the successful fulfillment of the scientific and technological development plan at hand.

The important goal of scientific and technical development at this moment is to realize an all-out technological transformation of our national economy. We have to modernize worn-out, obsolete equipment and introduce mechanization, automation, robot-operation, and computerization of production process in all economic sectors. In the third 7-Year Plan period, we should exert great efforts to develop the machine, microelectronic, and robot industries and build the firm foundations of these industries in a short period of time, so that we may produce and satisfactorily supply various kinds of modern machinery and equipment and electronic and automation components necessary for the technical remodeling of the national economy.

Our current scientific and technological development goals are much higher than any previous goals we set and attained in the technical revolution in the past and they are new technical revolution goals which accurately reflect the actual requirements of ever progressing socialist construction in our country. Only by brining about an epochal turnaround in the struggle to achieve these goals will it be possible to successfully fulfill the Third 7-Year Plan and elevate our national economy to a higher level.

In the struggle to achieve the current scientific and technological development goals, we have to solve numerous complex scientific and technological problems which we will encounter for the first time. One of the important keys to successfully solving scientific and

technological problems arising in the national economy and winning a impressive victory in the technical revolution lies in a more vigorous intensification of the mass technical innovation movement.

Only by actively carrying out the mass technical innovation movement and bringing the creativity and wisdom of the producer masses into full play will it be possible to remodel machinery and equipment to increase their efficiency, come up with a larger number of reasonable technical innovation plans necessary for the introduction of advanced production processes, and produce expeditious results through the adoption of these plans in actual production. The question of smoothly solving various scientific and technological problems encountered in socialist construction in conformity with party intentions and speedily elevating our nation's scientific and technological levels to the world's standard depend in large measure on how boldly and aggressively we will push ahead with the mass technical innovation movement.

In view of the importance of the mass technical innovation movement, our party has long grasped this movement as an important means for the technical revolution and has continually intensified and developed it.

By vigorously carrying out the mass technical innovation movement under the sagacious leadership of the party, we have been able to solve various difficult and complex scientific and technological problems encountered in the early stage of building a new society, in the postwar rehabilitation and reconstruction period, and in the period of socialist industrialization, through reliance on the creativity and wisdom of the masses, while actively accelerating production and construction. In the current drive in our country to realize the chuchezation, modernization, and science-orientation of the national economy, we have been widely introducing in production valuable technical innovation plans made by our workers and continually producing miracles and innovations in socialist economic construction through the mass technical innovation movement.

In building the West Sea lockgate, a grand monumental structure of the era of the WPK, as many as 300 or more inventions made by construction workers were introduced, and the number of technical innovations adopted exceeded 1,000. The technical innovation plans suggested by the collective energy and wisdom of the builders of the West Sea lockgate greatly contributed to the completion of the gargantuan project of building a 20-ri long wall to stem the raging sea in only 5 years by our own efforts and by using our own technology, our own equipment, and our own materials.

All these successes are convincing proof of the validity and vitality of our party's policy on launching a vigorous mass technical innovation movement and clearly indicate that active intensification of this movement will

provide a sure guarantee for brining about a sweeping change in the prosecution of the technical revolution and for further accelerating socialist economic construction.

By continuing to vigorously carry out the mass technical innovation movement on the basis of our past results and experience, we should accelerate the technical revolution and quickly elevate the nation's scientific and technological standards to a new, higher level.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"In every sector we should make bold demands in the technical revolution and more vigorously push ahead with the mass technical innovation movement."

In vigorously pushing ahead with the movement, it is of primary importance to convince each and every worker that he can achieve technical innovation.

For workers to have a firm conviction that they can achieve technical innovations is a precondition for pushing the current movement. A firm conviction spurs on them to actively tackle with technical innovations and boldly break through obstacles standing in their way.

At a time when all our workers' levels of technical skill are unprecedentedly high thanks to the party's correct policy on science and technology, we will be able to produce excellent results in the struggle to innovate technology if each of us is determined to do so.

To make everyone resolve to improve technology and convince him that he can made technical innovations, political work should be stepped up among workers with primary attention focused on thoroughly familiarizing them with the great leader Comrade Kim Il-song's instructions and our party's ideological theory on the technical revolution. At the same time, a staunch struggle should be waged to combat all stripes of outmoded ideological vestiges which stand in the way of the technical revolution.

The noble examples shown by unsung heroes indicate that when everyone makes aggressive efforts with the conviction that he, like anyone else, can improve technology, we will be able to successfully solve whatever difficult and complex scientific problem and contribute to the technical revolution. We should carry out in-depth indoctrination among workers so that they may emulate the infinite loyalty to the party and the leader and the revolutionary spirit of self-reliance and fortitude displayed by unsung heroes. At the same time, we should correctly lead our workers to become the trail blazers in technical innovation like unsung heroes.

In vigorously waging the mass technical innovation movement, it is also important to make each worker strive to come up with one or more technical innovation suggestions.

There are many scientific and technological problems to be solved in every branch and unit of the national economy, be it the direct, indirect, or auxiliary field in production. Even in those economic sectors and units and those direct, indirect, and ancillary areas of production which have relatively high levels of technical provisions, there can be many equipment and production processes that need to be modernized. There are many scientific and technical problems that should be solved on a national economic scale, and the number of these problems is increasing further with progress in socialist economic construction. Ever increasing scientific and technological problems can be more satisfactorily solved only when all workers widely participate in the movement and actively strive to come up with one or more technical innovation suggestions each.

With a deep self-awareness as masters of technology, our workers should strive hard to make technical innovations whatever work they do at whatever place. All workers should be familiar with problems in production in their respective units and with machines, raw materials, and supplies they operate or use daily, and search out more reasonable ways to replace the outmoded technologies they are using now by modern technologies. In so doing, they should come up with one or more inventions or innovations and rationalization suggestions each and introduce them into production.

To strengthen creative cooperation between scientists, technicians, and producers is one of the important problem in vigorously waging a mass technical innovation movement. Scientists and engineers have a profound scientific and technological knowledge, whereas the producer masses have rich practical experience. When the rich knowledge of scientists and engineers is properly combined with the excellent experience of the producer masses, any difficult, complex, scientific or technical problem can be solved.

Scientists and engineers should always go deep into production sites to learn from the high revolutionary spirit and rich experience of the producers and positively accept their inventions, innovative ideas, and rationalization suggestions and sincerely help them technically perfect their inventions. The producers for their part should gain scientific and technological knowledge from scientists and engineers and do their best to assist scientists and engineers in their research work by utilizing their own practical experience.

In strengthening creative ties between scientists and technicians and producers, it is of great significance to enhance the role of technical innovation shock brigades. Economic guidance functionaries should expand and reinforce technical innovative shock brigades with able

technicians and skilled producers and set up the right command system for these brigades. In addition, they should keep a firm grip of the work of dispatching shock brigades of scientists and engineers to necessary units to help successfully solve urgent scientific and technical problems which are important to the national economy.

Stepping up organizational and guidance work is an important means of vigorously carrying out the mass technical innovation movement. The movement is a struggle to make innovations by mobilizing the creativity and wisdom of the masses of workers and it goes through a very complex process of solving technical problems, both major and minor, while securing production goals at hand. This movement cannot be carried out properly or bring its might to full play if functionaries give only pep talks or make general arrangements without methodically tackling organizational guidance work.

Leading functionaries of factories and enterprises, while definitely giving priority to political work designed to encourage all workers to voluntarily participate in the mass technical innovation movement, should set the right technical innovative goals and the stages of fulfilling these goals in a way suitable to the actual conditions in their factories and enterprises; give accurate technical innovation assignments to each work shop and each work team; and inform all the employees of these assignments on time. Only by conducting this political work will it be possible to make workers participate in the technical innovation drive in a purposeful manner, with clear goals in mind, and spur on each to exert himself to come up with one or more technical innovation suggestions by racking his brains.

In addition to setting goals and giving assignments for technical innovations, it is also important to provide an adequate condition so that workers may widely participate in technical innovation efforts. Functionaries of factories and enterprises should widely organize technical workshops, technical innovation forums, and experience report meetings to improve the workers' standards of technical skills; file and examine technical innovation suggestions as soon as they are submitted; and provide substantial logistic support so that these suggestions can be perfected and introduced in production soon. Only by doing so will it be possible to further stir up the zeal of those workers who have submitted technical innovation suggestions and spur on all workers to actively launch into the technical innovation drive.

Not only producers but also youths and students should be encouraged to widely participate in the technical innovation movement so that many young inventors and young master innovators may emerge from among them. In addition, science and technology festivals, technical innovation prize contests, technical innovation competitions, technical innovation exhibitions, and other scientific and technological activities should be energetically carried out to encourage technical innovations.

Another problem to which we should pay constant attention in conducting organizational guidance work designed to promote the mass technical innovation movement is that of encouraging technical innovations. We should wage a vigorous drive to create model technical innovation factories (and shops and work teams) in order to encourage all workers to actively participate in the technical innovation movement, while giving material as well as political recognition to those individuals who have made technical innovations, those collectives which have assisted them, and those units which have adopted introduced these suggestions. In addition, when a technical innovation plan is introduced in a factory or an enterprise, the labor norm and the production plan of that factory or enterprise should immediately be upgraded to prevent any phenomenon of neutralizing the effects of the technical innovation, while striving to make further technical innovations by using various economic levers including price adjustment.

The key to smoothly proceeding with all tasks designed to vigorously pushing the mass technical innovation movement lies in enhancing the role and sense of responsibility of economic guidance workers. Today, when science and technology are developing rapidly and modern technical provisions are being widely introduced in production, it will be possible to methodically organize a fool-proof command system in production and properly organize and mobilize the masses in the technical innovation movement, only by enhancing the role and sense of responsibility of economic guidance workers.

All economic guidance workers should draw up concrete plans for actively waging the mass technical innovation movement, doggedly push ahead with the plans, and lead the way in acquiring an extensive knowledge of modern science and technology, and thus responsively organize all tasks for technical innovations, provide pertinent guidance in their implementation so that the flames of technical innovation may spread everywhere.

All functionaries and workers should elevate the nation's scientific and technological level and level of economic development by one notch in the near future and continue to produce new miracles and innovations by thoroughly implementing the party policy on vigorously waging the mass technical innovation movement.

13311

Responsibly Doing Farm Work With the Viewpoint of Being the Master Is the Revolutionary Work Style of Agricultural Workers
41090001o Pyongyang KULLOJA in Korean No 3,
Mar 87 pp 76-81

[Article by Pae Yong-sop]

[Text] Today all our party members and workers are faced with the honorable task of overfulfilling the first-year goals of the Third 7-Year Plan by upholding the

great leader Comrade Kim Il-song's policy speech delivered to the First Session of the Eight SPA, thus adding glory to this year, a year which will be full of very important developments in the history of our party and people.

Our agricultural workers, who are vigorously advancing on the path to the complete victory of socialism indicated by the great leader Comrade Kim Il-song, are brimming with a fervent determination to accelerate socialist rural construction and bring about a new upswing in agricultural production by vigorously intensifying three revolutions, ideological, technological, and cultural, outlined in the Thesis on Socialist Agrarian Problem.

A firm guarantee for developing agricultural production to a new, higher level by brilliantly accomplishing militant tasks confronting our agriculture today lies, among agricultural workers, in giving full play to the revolutionary habit of doing farm work in a responsible manner, from the point of view of being the master.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, taught:

"What is important in stepping up partywide guidance in the rural economy is, first of all, for leading agricultural functionaries and cooperative farmers to do farm work in a responsible manner, with the self-awareness of being the master."

To do farm work in this way is a basic requirement for continually increasing agricultural production by thoroughly implementing *chuche*-oriented farming methods and is a revolutionary work style that agricultural workers should observe.

Agricultural workers are the masters of the socialist countryside and the people who directly participate in agricultural production. The problem of consolidating and developing the socialist system and increasing agricultural production in rural villages, in the final analysis, is directly related to the question of the manner in which agricultural workers work. Needless to say, in our country, the working class leads the farmers; industry is assisting agriculture; and cities are providing active support for rural villages. For the whole party, the whole country, and all the people to provide assistance in agricultural production is our party's consistent policy.

All the people of the country are vigorously launching into providing active assistance to the rural community, politically and ideologically, materially and technologically, and with labor—this is a manifestation of the great superiority of our socialist system and provides a sure guarantee for the acceleration of socialist rural construction and for continual growth in agricultural production. The greater the assistance of the party and the state, the

greater will be the results, provided that agricultural workers, who are the masters of the rural community and the direct participants in socialist rural construction, conduct all farm work in a responsible manner with the self-awareness of being masters. Therefore, to lead agricultural workers well to carry out farm work in a responsible manner, from the point of view of being the master, is one of the important links of which we should take a firm grip in conducting rural party work.

In the past period, with a firm grip of the work of implementing the "Thesis on the Socialist Agrarian Problem," our party's great program of socialist rural construction, the Unjon County party committee always exerted great efforts to make all agricultural workers do farm work in a responsible manner from the point of view of being the master.

The county party committee waged a vigorous struggle particularly to establish in all cooperative farms, work teams, and sub-work teams in the county the revolutionary ethos of self-reliance, the habit of taking the responsibility for their respective agricultural production assignments and accomplishing them by their own efforts. Thus, at present, our county, whose main economic activity is agricultural production, is now striving to accomplish agricultural production tasks with its own labor resources. Many cooperative farms, including Unha Cooperative Farm, winner of the red flag of three revolutions, and Tongchang and Tokwon cooperative farms, have long carried out farm work without receiving outside help and yet have been able to systematically increase food grain production. Unha Cooperative Farm, winner of the Red Flag of Three Revolutions, accomplished the feat of increasing grain production by 23 percent in 1977 without receiving any labor assistance over the output level in 1976, when it received labor support totaling tens of thousands of man-days. For the ensuing 10 years, this cooperative farm has systematically increased agricultural production by doing farm work without receiving labor support.

Through the struggle to do all farm work by their own efforts with the attitude of being the master of the revolution, agricultural workers in our county have come to give full play to the revolutionary spirit of discharging their responsibilities and playing their role as masters, bringing about great strides in the management and operation of cooperative farms and in the promotion of the technological revolution.

We owe it to the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, who have provided the specific directions and methods for the development of the rural economy and sagaciously have led our agricultural workers in the implementation of these directions and methods, that our county, a level area in which paddy farming accounts for the bulk of agricultural activity, has been able to do farm work without receiving outside labor assistance.

In the past period, the county party committee, under the sagacious leadership of the party and the leader, conducted vigorous organizational and political work to encourage agricultural workers to do farming by their own efforts. The county party committee paid primary attention to ideologically stirring up agricultural functionaries and workers and concentrated the fire power of political work on this target. As in all other tasks, in the struggle to do farming without outside help, great results can be achieved only when agricultural workers are mobilized ideologically.

Agriculture is a material production sector in which plants and animals are raised with land as the basis of production. Agriculture, in which the production process is one of breeding plants and animals, is greatly affected, unlike industry, by natural and climatic conditions, and requires a seasonal concentration of arduous labor, such as rice transplanting, weeding, and harvesting. How to meet these seasonal requirements is an important problem on which the results of farming depend.

Only a few years ago, quite a few agricultural functionaries and workers in the county entertained the notion that in the busy farming season, they needed to receive labor support to carry out the farm work on time. That is why even those cooperative farms which could have done well without labor support if they had mobilized their own labor reserves, had conducted methodical organizational work, and had carried out technical innovations, regarded it as quite routine to receive labor support.

In the course of assessing the actual conditions of cooperative farms, the county party committee came to notice that the cooperative farms which made a request for major labor support were those beset with the outmoded ideological viewpoint of their agricultural workers, and on the basis of this finding, conducted active political work designed to encourage these workers to do farm work without getting labor assistance, with the attitude of being masters.

In this political work, we attached primary importance to solidly arming all agricultural functionaries and workers with the immortal *chuche* ideology and inculcating in them self-awareness as masters. In stoutly arming agricultural workers with the *chuche* ideology, we paid major attention to making them study the principles of the *chuche* ideology by using various forms and methods adapted to their levels of consciousness and preparedness. Particularly, routine competitive question-and-answer study sessions conducted at the cooperative farm, work team, and sub-work team levels have greatly contributed to helping farm workers fully understand the principles of the *chuche* ideology and perform all work according to the demands of these principles, as befits masters. While exerting efforts to make cooperative farm workers understand the principles of the *chuche* ideology, we conducted persuasive propaganda among them, by using data on the results of farm work in the past, to

convince them that the agricultural workers themselves were the masters of agricultural production and that only when they did farm work by themselves would it be possible to increase grain production and increase their shares in the products. In this process, all cooperative farms in the county gradually did away with the old outmoded way of thinking which had inclined them to impose burdensome labor assistance on the state in doing their farm work and came to firmly establish the habit of doing all farm work by themselves in a responsible manner befitting the masters.

While enlightening agricultural workers on the attitude of being the master as a matter of principle, the county party committee actively carried out routine mass political work to bring their revolutionary fervor and creative positiveness into full play. By using various means of propaganda and agitation, such as lectures, speeches, radio broadcasts, and visual aids, we introduced and gave publicity to model farm units and members and vigorously pushed ahead with the task of popularizing their experiences, while indoctrinating all farm workers to steel them in a revolutionary way on the anvil of practical struggle and add glory to their political life.

At the same time, we saw to it that the right goals were set in the campaign to win the red flag of three revolutions and in the drive to emulate unsung heroes, in close conjunction with the work of responsibly executing agricultural production assignments. This organizational political work conducted by the county party committee became the driving force in creating a revolutionary atmosphere and making all farmers give full play to their revolutionary fervor in agricultural production.

In the task to set agricultural workers ideologically in motion, the county party committee paid particular attention to drawing responsible functionaries, core party members, and primary-level propaganda functionaries into this task. It is our party's traditional work method to indoctrinate all party members and all the people by the method of one indoctrinating 10, 10 indoctrinating 100, and 100 indoctrinating 1,000, and so on and so forth.

In accordance with the demands of the party's revolutionary work method, we saw to it that the functionaries of all units, from responsible functionaries of the county party county down to cooperative farm managerial functionaries, not only went down to production sites to indoctrinate agricultural workers on a routine basis but also carried out vigorous propaganda work on the paddies working with the farmers in the busy farming season. Particularly under the circumstances in which numerous party members were at work in each cooperative farm, the county party committee saw to it that party organizations methodically carried out work with these party members so that they might indoctrinate and lead agricultural workers in a responsible manner. At the

same time, we placed stress on the task to enhance the role of five-household propagandists, with the result that we were able to heighten the self-awareness of agricultural workers.

The experience of the Wolhyon village party committee provides a living example in doing farm work without receiving labor support. It was in the last rice transplanting season. When the delivery of rice seedlings did not catch up with the operational speed of the rice transplanting machines, some managerial functionaries attempted to ask help from the upper echelon, saying that it is not unusual to receive labor support in a busy season. At that moment, the village party committee, awakening these functionaries to their wrong attitude, mobilized five-household propagandists to supply rice seedlings as a mass campaign. These propagandists ideologically set the households under their charge into action under the guidance of party organizations; as a result, the farm was able to improve the operational efficiency of rice transplanting machines by delivering rice seedlings in time without receiving labor support.

Experience shows that when party organizations ideologically awaken and mobilize agricultural workers, these workers will be able to do all farm work by themselves, with the self-awareness of being the masters who are responsible for agricultural production.

To have cooperative farms do farm work without outside help, the county party committee also paid great attention to consolidating the ranks of primary-level functionaries in cooperative farms and enhancing their sense of responsibility.

To consolidate the ranks of primary-level functionaries in cooperative farms and enhance their role and their sense of responsibility is one of the basic problems which decide the outcome of all farm work. Only when the ranks of work team and sub-work team leaders are reinforced with people well prepared in political and ideological terms as well as in technical and practical terms, and their role is enhanced, will cooperative farms be able to carry out on time various tasks in farming and thus increase agricultural production and fulfill their duties to the party and the state.

On the basis of a profound analysis of the role played by primary-level functionaries in the management and operation of cooperative farms, our party consistently maintains the principle of reinforcing the ranks of the managerial chairman and work team and sub-work team leaders of cooperative farms with able persons who are faithful to the party and well acquainted with farming.

In conformity with the party's policy requirements, our county party committee paid keen attention to selecting work team and sub-work team leaders of cooperative farms from among those farm members who were well acquainted with *chuche*-oriented farming and who had rich experience in farming. We paid particular attention

to this selection on the basis of our experience in the county party committee's guidance and assistance to Chongjong Cooperative Farm in early 1985.

The functionaries of the organization and propaganda departments who went down to this cooperative farm in early 1985 according to the county party committee's operation plans came to grasp in detail the way the base-level functionaries worked, during the course of conversations with workers of the cooperative farm. We were convinced that if the sense of responsibility of work team and sub-work team leaders and their role were enhanced, farm tasks for each season and for each phase could be accomplished on schedule and the enthusiasm of the masses could also be enhanced. Upon learning this lesson, the county party committee took organizational measures to rectify the erroneous tendencies which came to light through an overall survey of the actual conditions of cooperative farms. Thus we reinforced the ranks of base-level functionaries by those farm members who were faithful to the party, who commanded the high trust of the masses, and who were rich in farm experience and armed with advanced agricultural technology. While selecting work team and sub-work team leaders of cooperative farms from among people who were prepared all-round, the county party committee followed it up with indoctrination work designed to enhance the sense of responsibility and the role of work team and sub-work team leaders.

Unceasing indoctrination, stimulation, and control are an important requirement for enhancing the responsibility and role of functionaries and workers.

With a view to enhancing the role of base-level functionaries of cooperative farms, the county party committee saw to it that party organizations carried out a methodical work designed to correctly guide and control the organizational and ideological activities of these functionaries and indoctrinate them on a routine basis. In particular, the county party committee took steps to have those committee members who were in charge of village affairs indoctrinate and guide work team and sub-work team leaders in a responsible manner. The practical examples shown by responsible county party functionaries in this process exerted great influence upon base-level functionaries.

It was in May last year that the responsible functionary of the county party committee who went down to Posok Cooperative Farm observed that the speed of rice transplanting at work teams was rather slow because work team and sub-work team leaders had failed to work out appropriate measures, and on the basis of this observation, he held direct talks with base-level functionaries to search for solutions and backed up them in setting the masses in motion to implement countermeasures. This kind of practical activity by leading functionaries had exercised great influence upon base-level functionaries in indoctrinating them and making them perform their duties with correct methodologies.

Reality proves that in bringing about an upswing in agricultural production and doing all work in a responsible manner from the point of view of being the master, it is important to carry out a substantial work to consolidate the ranks of base-level functionaries of cooperative farms well and to enhance their sense of responsibility and their role.

To vigorously wage the struggle to do farm work without outside labor support, the county party committee also stepped up guidance to cooperative farms so that they might methodically organize farm management and operation.

The great leader Comrade Kim Il-song taught:

"To successfully implement the staggering tasks which confront the cooperative economic sector and to consolidate the cooperative economy politically and economically, we should improve the management and operation of cooperative farms and further step up party and state guidance and assistance to them." ("Collected Works of Kim Il-song," Vol 13, p 55)

For cooperative farms to methodically organize their management and operation constitutes an important guarantee for easing the labor strain and doing farm work by cooperatives' own efforts.

The county party committee intensified guidance in farming in such a manner that in conformity with the requirements for the development of the socialist rural economy, rural guidance organizations and cooperative farm managerial functionaries would exert efforts to improve farm management and operation. Improved management and operation was one of the important secrets of success of many cooperative farms in the county in increasing grain output each year while doing farm work without any labor support. The experience of the Unha Cooperative Farm, winner of the red flag of three revolutions.

Under the guidance of the county party committee, the functionaries of this cooperative farm paid primary attention to establish the habit of drawing up concrete farming plans for each phase of farming and executing these plans. Farming is a complex process by which various seasonal farm work is carried out one by one in proper time sequence. That is why only by drawing up fool-proof plans for each step of the farming process and implementing them thoroughly will it be possible to properly dovetail all phases of farming and utilize labor in a rational manner.

This cooperative farm worked out farming plans for each work team and sub-work team according to the concrete phase-by-phase plan for the farm as a whole, which was drawn up on the basis of its past experience, and each work team and sub-work team gave an individual work assignment to each farm member and established the discipline of executing these assignments without fail.

Particularly, by firmly establishing the practice of performing rice transplanting and other important preliminary farm work in advance, the cooperative farm was able to concentrate labor on main farm work. As a result, last year the farm was able to complete rice seed sowing in the seedling beds 4 days earlier than in the preceding year and complete rice transplanting by 25 May.

One important task on which the functionaries of Unha Cooperative Farm laid stress was that of stirring up the will of farm members to produce more. As part of this task, the village party committee launched a socialist emulation drive among individuals, among work teams, and among sub-work teams and organized a trip to revolutionary-historical spots and revolutionary battle sites for those farm members who had distinguished themselves in this drive. While giving priority to this kind of political and moral incentives, the village party committee paid attention to combining material incentives with political and moral incentives. Through these efforts, the farm was able to successfully solve various seasonal farming problems requiring speedy solutions, by relying on the revolutionary fervor and surging labor zeal of farm members.

At the same time, the farm exerted efforts to accurately assess days of work put in and to thoroughly implement the work team bonus system and the sub-work team management system, in conformity with the socialist principle of distribution, and provided an adequate living condition, while conducting methodical organizational work to enable them to concentrate on farm work without worry.

By methodically organizing management and operation in this manner, this farm was able to bring about continual upsurges in agricultural production through the effective utilization of its own labor resources.

This says that if the management and operation of cooperative farms is continually improved to suit the surging ardor of agricultural workers, farms can do farm work without receiving any help, by mobilizing their inner reserves to the fullest.

To encourage farms to do farming by their own efforts, the county party committee also exerted efforts to actively accelerate the rural technological revolution. Vigorously pushing ahead with the technological revolution along with the ideological and cultural revolutions, is an important fighting task confronting party organization in the rural economy.

Only by speeding up the overall mechanization and chemicalization of the rural economy through the vigorous prosecution of the technological revolution, will it be possible to free agricultural workers from arduous toil and continually increase agricultural production.

In the past period, the county party committee paid great partywide attention to accelerate the rural technological revolution with a view to increasing agricultural production while doing farm work without receiving any help. The committee, first of all, launched a vigorous struggle among cooperative farms to maximize the operating rate of tractors and other farm machines and do difficult and labor-consuming farm work by machine. The central task in this struggle was to firmly consolidate the farm machine repair bases, work out thoroughgoing measures for securing an adequate supply of parts, and enhance tractor drivers' sense of responsibility and their role.

In particular, by stepping up work with the tractor drivers, we vigorously led them to strengthen their sense of responsibility and their role as direct participants in the rural technological revolution. In this process, the tractor drivers meticulously carried out field work, such as dry and paddy field tilling, not cutting corners and not being slipshod about finishing the job. This alone resulted in conserving a lot of man-days of labor.

The work with the tractor drivers made it possible not only to increase the operating rate of farm machinery but also to better meet the demands of chuche-oriented agriculture. Chuche-oriented farming demands that the harrowing properly precede the rice transplanting. Only properly meeting this demand will it be possible to secure the good quality of transplanting and successfully push ahead with overall transplanting work. By stepping up work with tractor drivers, the county party committee saw to it that prior to launching a full-scale combat for transplanting, harrowing be completed on 30 percent of the total paddy acreage. As a result, rice transplanting was carried out in a thoroughgoing manner while preventing strains on labor that would have resulted, if harrowing and transplanting were carried out simultaneously.

At the same time, we introduced efficient farm machinery suitable to the actual condition in each farm, thereby making machines replace human labor in various farm work. In the case of Unha Cooperative Farm, winner of the red flag of three revolutions, it invented various farm machines, including a paddy ridge-building machine, and introduced them in farming, thus conserving thousands of man-days of labor while reducing the labor burden of the farmers.

Through experience we have come to realize that the acceleration of the rural technological revolution is not only a sacred revolutionary undertaking to free agricultural workers from arduous toil but also a rewarding struggle to ease strains on the supply of labor and do all farm work without help.

Our achievements in socialist rural construction in the past period are just a beginning, and we have many tasks yet to accomplish.

In his historic laborious work, "For the Complete Victory of Socialism," the great leader Comrade Kim Il-song stressed that to eliminate the ideological, technological, and cultural backwardness of the rural community and turn cooperative ownership into all-people ownership, it is necessary to thoroughly implement our party's theses on the socialist agrarian problem.

We should wage a vigorous struggle to quickly improve the farmers' level of ideological consciousness and and their technological and cultural standards and to industrialize agriculture through the vigorous acceleration of three revolutions, ideological, technological, and cultural, in the countryside. To successfully accomplish the militant tasks confronting us, we will in the future, as in the past, see to it that all agricultural workers give full play to the habit of responsibly performing all their assigned revolutionary tasks by themselves, with the attitude of being masters. We will bring about a new upswing in agricultural production by waging an active movement, in particular, to do farming by our own resources, under the party slogan "the field of the farm is my field."

By so doing, we will actively contribute to further consolidating and developing the socialist rural economy of our country, to giving full play to its superiority, and to capturing the 15-million ton grain height, one of the 10 major prospective goals of socialist economic construction.

13311

**The County Party Committee's Guidance Aimed
At Establishing a Revolutionary Study Habit**
41090001p Pyongyang KULLOJA in Korean
No 3, Mar 87pp 82-87

[Article by Yi Ki-chol]

[Text] Today our revolution is approaching the point of transition to the stage of achieving the complete victory of socialism.

The intensification and development of the revolution demands that all members of society be fully prepared as communist-type people, well developed and possessing high technological and cultural standards.

Our party demands that all party members and workers more actively step up studies to arm themselves stoutly with the party's ideological theories and improve their technological and cultural standards more than ever before to suit the requirements of our revolution in its current developmental stage in which the whole party and all the people are engaged in a vigorous struggle to achieve the complete victory of socialism, upholding the great leader Comrade Kim Il-song's policy speech.

Study is the process of cogitative activity to acquire revolutionary ideas and rich knowledge. There is no such thing as inborn ideology or knowledge. Man's independent ideological consciousness and creative activity are improved through systematic education and persistent self-study. Study will enable party members and workers to grasp the intentions of party policy on time, find ways to implement these intentions, have a profound understanding of nature and society, and acquire a high cultural standard.

In the early days of his revolutionary activity, the great leader Comrade Kim Il-song, with a profound insight into the importance of study in revolutionary struggle, personally created the anti-Japanese guerrilla style study habit, saying that study is the primary task for people engaged in revolution.

The dear Kim Chong-il, who carries on the lofty intentions of the great leader, has wisely led the struggle to establish a revolutionary study habit by thoroughly implementing the anti-Japanese guerrilla study habit, under the revolutionary slogan "Let the whole party study to suit the demands of our developing revolution."

To establish a revolutionary study habit means continuing to study without pause, whenever and under whatever circumstance, regarding study as the first and foremost revolutionary duty. In other words, it means making study part of one's daily life and habit.

We of the Tongnim County party committee, upholding the teaching of the dear Comrade Kim Chong-il on establishing a revolutionary study habit, launched a vigorous campaign among party members and workers in the county to make study part of their daily life and habits and have produced some results in this struggle.

Under the leadership of the county party committee, the anti-Japanese guerrilla study habit has been widely introduced in the county, with the result that the thoroughgoing habit of conscientiously studying always with a book in hand, whenever and wherever one may be, has been established among all party members and workers. The ethos of making study part of one's daily life and habits has been firmly established not only among party functionaries and the youth of the rising generation but also even among elderly workers. As a result, our county has become a model in study for the whole province. In every sector and in every unit in our county, the ethos of conducting extensive and intensive studies, with main emphasis placed on studies devoted to acquiring knowledge necessary to implement party policies as applied to each sector and each unit and necessary to implement their revolutionary tasks, is being thoroughly established; and new change is taking place in the ideological and mental features of the people in our county.

With new change taking place in the ideological and mental traits of party members and workers, a great stride forward has been made in socialist economic and

cultural construction also, and the county has taken on a new look. Numerous multistory buildings have risen up in the county seat and in the workers districts; the main highways have been paved; and neatness in production and tidiness in daily life have been established. In addition, factories and enterprises, educational, cultural, and public health facilities, commercial and service facilities, and rural villages have been assiduously fixed up, with all party members and workers in the county studying, living, and working with overflowing vigor.

In the past period, we of the Tongnim County party committee gained valuable experience in the course of establishing a revolutionary study habit.

One of the important lessons we learned was that only by stepping up organizational guidance work while searching for the right methodology, with a firm grip on the task of establishing a revolutionary study habit as a committeewide project, will it be possible to successfully solve the problem of making study part of the daily life and habits of party members and workers.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, taught:

"Party organizations should always organize and conduct studies, lectures, agitation, and other ideological work as county committeewide projects."

Inasmuch as study is an important task to bring up people as *chuche*-type communist revolutionaries, the county party committee should pay keen attention to party members' and workers' studies and move forward with the task of establishing revolutionary study habits among party members and workers as a committeewide undertaking.

Our county party committee routinely kept detailed tabs on the actual state of studies conducted by party members and workers in the county, gave study assignments to each unit according to the actual state of study in the unit, and organized methodical guidance work design to encourage each unit to step up studies and gradually move toward higher goals.

In setting study assignments for each unit in accordance with its specific revolutionary tasks and the degree of the preparedness of its workers and in inspiring them to bring about a new turnaround in study, it is important to provide concrete methodological guidance while conducting substantial instructional talks. In this connection, the work carried out by the Tongnim Electric Appliance Factory party committee under the guidance of the county party committee was very instructive.

The factory party committee effectively used the method of instructional talk in order to deeply imbue functionaries, party members, and workers with party policy set forth for each period and thus make them fulfill the revolutionary tasks assigned to the factory, on time and without fail.

To produce results in their talks, instructors should be better prepared than others. In the past, some of instructors from among the functionaries of this factory gave instructional talks without making advance research in conjunction with the actual condition in their factory, only to find out that their talks proved unproductive. Grasping this state of affairs on time, the county party committee worked out countermeasures. The county party committee saw to it that the responsible functionaries of the factory made extensive and intensive studies themselves first, and on the basis of this advance preparation, gave instructional talks while leading lower-echelon functionaries by the method of one inspiring 10, 10 inspiring 100, and so on. As a result, this factory firmly established the tradition of keeping tabs on the level of the ideological consciousness and the cultural and emotional grounding of each party member and each worker, and on this basis, giving substantial guidance adapted to this level and grounding.

Through the methodical conduct of guidance work designed to make base-level functionaries and workers study substantially and in a planned manner by giving them in-depth instructional talks on a routine basis, the Tongnim Electric Appliance Factory firmly established the unity and solidarity of the ranks in terms of ideological will, on the basis of loyalty to the party and the leader; smoothly carried out technical innovations; and fulfilled monthly production plans without fail.

In conducting methodical organizational guidance work while searching for the right methodologies, with a firm grip on popularization of study as an undertaking of the county party committee as a whole, we laid particular stress on setting up model units and popularizing their experience.

To solve problems at hand through the method of creating a model unit and popularizing its experience is our party's traditional work method.

To solve the problem of establishing a revolutionary study habit, we carried out our work by using the method of fixing up a model unit well and popularizing its experience.

The task to fix up a model unit for the purpose of establishing a revolutionary study habit was not an easy job. This was borne out by the experience of our county party committee in recent years in fixing up the No. 3 Team of Yongsan Cooperative Farm as a model unit in establishing the revolutionary study habit.

In the No. 3 work team of Yongsan Cooperative Farm, there are dozens of young higher middle school graduates who have moved into this rural area, but there are also many elderly people and housewives. Only a few years ago, members of this work team did not have the right point of view toward study, and accordingly, they did not have much enthusiasm for study. Although most of the youths were interested in studying new party policies and agricultural science and technology, or in esthetic cultivation, or in reading literary works, some youths entertained the wrong lingering notion that they could study only in the off season; and elderly farm members and housewives, in particular, had the idea that they did not have to study as long as they steadily do their work.

On the assumption that setting an example in establishing a revolutionary study habit in a unit like this would exercise great influence on similar units, we concentrated our efforts on turning this work team into a model in making study part of its members' daily life and habits.

Under the guidance of the county party committee, the party organization in the work team stepped up indoctrination among youths in a manner adapted to the characteristics of each group of audience, encouraging them to emulate the noble examples of the revolutionary fighters who, upholding the teachings of the great leader Comrade Kim Il-song, continued their studies without interruption, even in the arduous period of the anti-Japanese armed struggle. On the other hand, methodical indoctrination work was organized to encourage elderly farm members begin by studying the party's agricultural policy, while providing substantial assistance to them so that they could take interest in study.

This is what happened during the rice transplanting this spring. Finding the key to finishing rice transplanting on time without fail in giving full play to the revolutionary fervor of agricultural workers, the party organization methodically organized study sessions for them and its guidance in their studies designed to bring their self-awareness into play. The party organization explained to agricultural workers in plain language that it was their duty to complete rice transplanting in time in compliance with the wishes of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il. In addition, while seeing to it that various visual aids were prepared and effectively utilized, the party organization made it a rule for sub-work teams to give their members daily assignments suitable to their actual conditions. At the same time, to help housewives and elderly farm members with their studies, the party organization organized them into household study groups in a reasonable manner and actively carried out a methodical work designed to have advanced farm members teach housewives and elderly people by using a question-and-answer method while doing weeding work in the field together.

As a result, the past erroneous notion among work team members that they had no time to study was completely done away with, and the habit of everyone studying anywhere and anytime was thoroughly established. On the basis of the experience gained here, the county party committee made other work teams observe study sessions at work in this work team while widely organizing workshops with a view to popularizing the experience in this work team.

Reality shows that if the county party committee firmly grasps the task of establishing a revolutionary study habit as a committee-wide project, if instructional talks are conducted in a substantive manner, and if a vigorous struggle is waged to shape a model of good study, then it will be possible to make study part of one's daily life and habits in any sector or unit.

Another lesson we learned from the guidance of the county party work to establish a study habit is that only when party members and workers are properly led to study well on their own initiative, will it be possible to solve the problem of making study part of their daily life and habit.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out as follows:

"What we should do first to establish a revolutionary study habit is to study on our own initiative with the right point of view toward study."

Study is a work for the masses and the work of the masses themselves. That is why all who are engaged in revolution should study on their own initiative, not because someone else told them to study. Only when one studies on his own initiative will he be able to make study part of his daily life and habits.

Studying on one's initiative means that he regards study as a necessity of his daily life and studies steadily, without a letup, anytime and anywhere, on his own initiative. Study, when it has not become a necessity in one's daily life, can not be voluntary in nature.

The Tongnim County party committee exerted great efforts to carry out study in close conjunction with the execution of revolutionary tasks, in order to encourage party members and workers to study on their own initiative.

Practice requires study, and study serves for practice. Therefore, only when study is linked to revolutionary practice, will it be possible to make study a necessity in daily life and have party members and workers steadily study all the time to acquire a useful, living knowledge. This is borne out by the study experience of the teachers of the Tongchon people's school.

Today the faculty of the Tongchon people's school is conducting classroom instructions in a manner highly geared to party policy, each giving substantial lessons to the students by using visual aids effectively. The teachers of this school have been doing a steady, systematic study of the texts of the great leader Comrade Kim Il-song's monumental works in order to closely reflect party policy in their classroom instruction. All of them are using as teaching and indoctrination materials the excerpts from "Collected Works of Kim Il-song," the whole volumes of which they have studied.

As a result, the students have improved their achievements as a whole have come to behave more properly, thus exercising a salutary influence upon other schools.

This school owes its current achievements to the methodical organizational work that has been conducted by its party organizations and functionaries under the county party committee to have each teacher study the great leader's monumental works on his own initiative in conjunction with revolutionary practice.

In the past, quite a few teachers in this school made no noticeable progress either in the work of improving their qualifications or in teaching work, although they did their self-teaching assignments. This was because instead of linking their studies to the fulfillment of revolutionary tasks, they did their studies for the sake of formality. Failing to link study to the fulfillment of revolutionary tasks, some of the teachers showed the erroneous tendency of studying perfunctorily under pressure of control.

To cope with this tendency, the party organization and functionaries of this school, under the guidance of the county party committee, conducted a methodical indoctrination work among teachers so that whatever they studied might be useful in their ideological culture and teaching job, and widely organized demonstration workshops and visits to observe classes at work, thereby vigorously leading all teachers to actively search for ways to put what they studied to good use in teaching. In this connection, the demonstration workshop on "timber trees," a subject in the "nature" course for the fourth grade of the people's school, proved very effective. On the basis of an extensive study of "Collected Works of Kim Il-song"—encyclopedic writings on the chuche ideology—and true stories about the great leader's virtues, the teacher conducting the demonstration workshop told the students in his classroom a touching story about the great leader. In this demonstration, the teacher showed a good example of how to reflect party policy in classroom instruction more effectively and how to teach the students in an easy way to understand. The examples like this have greatly stirred other teachers to conduct their studies in close conjunction with practice.

In this school, as a result of a methodical organizational guidance work conducted to encourage teachers to do their studies by linking them to practice, the habit of

studying on their own initiative was firmly established among the teachers, and their studies directly resulted in the better achievements in revolutionary tasks.

To stir up zeal to study among party members and workers, our county party committee also directed profound attention to stepping up organizational guidance work so that all functionaries might compete with one another in study, each serving as an example to party members and workers.

For leading functionaries to encourage all party members and workers by showing examples to vie with one another in study is one of the most effective ways to firmly establish a habit of studying on their own initiative.

We strove hard to make county committee functionaries themselves serve as a model in study and carried out a methodical organizational guidance work to have functionaries in each unit, while serving as a model in study, organize active discussions and forums among party members and workers by various means, for instance, by using the anti-Japanese guerrilla study method and by holding question-and-answer sessions, so that they might compete one another in study.

In those units whose functionaries, under the guidance of the county party committee, and by showing examples through their own studies, carried out a methodical organizational guidance work to encourage party members and workers to vie with one another in study, a habit of studying on one's own initiative was firmly established without exception, and great successes scored in the fulfillment of revolutionary tasks. The Tongnim Fruit and Vegetable Processing Factory is an example.

Party functionaries of this factory study new party literature, books on science and technology, and literary works ahead of others in a planned manner and explain to the factory employees, on a routine basis, what they have read. The functionaries continue to step up organizational work to encourage factory employees to vie with one another in study, in various forms and by various methods, by holding book review sessions, for instance. In this factory, prominence is actively given to those workers who read many books, make the best use of the knowledge they have gained from their reading, and conduct an excellent propaganda work while leading the van in production. At the same time, it has been working hard to create a thoroughgoing study atmosphere through methodical propaganda by the use visual aids in order to encourage reading. As a result, this factory is now becoming the most studious unit in the county while successfully fulfilling its assigned revolutionary tasks.

As part of its great efforts to establish a self-motivated study habit among party members and workers, our county party committee methodically carried out organizational guidance work aimed at providing an adequate condition for study.

An adequate condition for study should be provided in order to make party members and workers study steadily on their own initiative. If an adequate condition for study is not provided, it will dampen their zeal to study and make it impossible to combat an erroneous phenomenon of neglecting study on time.

We paid profound attention to the county's publications dissemination work and library work and worked out measures to improve publications dissemination work to suit the condition in each unit, to give wide publicity to newly published books, and to encourage people to use the libraries more often. We improved organizational work in particular to make factories, enterprises, and cooperative farms better utilize libraries and to circulate books on time by providing mobile libraries. At the same time, we prepared thousands of visual aids for workers whose study levels were low and organized a project to make them utilize these aids on a routine basis.

The organizational guidance work like this played a great role in securing an adequate condition for study for party members and workers and operated as a positive factor in overcoming on time the phenomenon of neglecting study.

All this shows that if the county party committee links study to revolutionary practice, and if functionaries create an atmosphere of competition in study by showing examples themselves, and if organizational work designed to providing an adequate condition for study is methodically carried out, then and only then will it be possible to thoroughly establish a self-motivated study habit and successfully accomplish tasks at hand by giving full play their enthusiasm and positive attitude.

The results attained by our county party committee in establishing a revolutionary study habit is just preliminary and they are far short of the expectations of the party. In the future, too, as in the past, upholding the lofty intentions of the dear Comrade Kim Chong-il, we will establish a revolutionary study habit more firmly among party members and workers so that they may accept our party's revolutionary thoughts and theories as their unshakable credos and arm themselves with advanced science and technology.

All party members and workers should make positive efforts to study our party's thoughts and theories extensively and in depth, with attention pivoted, above all, on the study of the great leader's instructions and party policies, specifically the study of problems concerning party policy as applied in their respective sectors.

The in-depth study of the texts of the great leader Comrade Kim Il-sung's laborious works and party literature is basic to arming oneself with the party's thoughts and theories.

All party members and workers should make an in-depth study of the great leader Comrade Kim Il-song's immortal classical works and party literature so that they may master scientific themes and formulations, revolutionary principles and methods contained in these works and literature and thoroughly implement them in their work and in their daily life.

What is important in the study of the text of these works at this moment is to make an in-dept study of the great leader's classic work "For the Complete Victory of Socialism," which brilliantly illumines the road to building the completely triumphant socialist society and moving into communist society.

All party members and workers should intensively study the great leader's policy speech to grasp the nature and essence of the ideology and theory contained in it and understand the principles and methods which they have to firmly grip in implementing this ideology and theory.

Our is an age of science and technology. The socialist economy which is developing in a modern way demands that the technological and cultural standards of the workers be decisively improved.

While stepping up the work of disseminating scientific and technological knowledge among all workers to suit our developing realities, we should encourage them to study enthusiastically to master advanced science and technology so that they may skillfully handle modern machinery and equipment and carry out production in a scientific and technological way.

Wide introduction of the anti-Japanese guerrilla study method and the question-and-answer study method provided by the party is an important requirement in bringing about a revolutionary turnaround in study. All party members and workers, always regarding study as the first revolutionary duty, should not neglect study no matter how busy they may be, and constantly step up their studies by using question-and-answer and other study methods, so that the whole party and the whole society may be brimming with a revolutionary study habit.

By thoroughly establishing a revolutionary study habit among party members and workers, we should stoutly arm them with the great chuche ideology and the party's lines and policies, which embody this ideology, and prepare them as genuine communist revolutionaries well versed in modern science and technology and having a high cultural standard, and thus hasten the complete victory of socialism and vigorously accelerate the cause of converting the whole society to the chuche ideology.

The Theory on Building Socialist National Culture as Elucidated in the Chuche Ideology

41090001g Pyongyang KULLOJA in Korean No 3
Mar 87 pp 88-92

[Article by Hyon Chong-ho]

[Text] National cultural construction is an essential requirement in promoting the prosperity of a country and the independence of its working masses.

A people who have embarked upon building a new society will be able to build a new culture, that is, socialist national culture, in conformity with the aspirations of the working class and the demands of the time only by bringing about a turnaround in cultural development and simultaneously remolding the ideological consciousness of the people and developing technology.

The great chuche ideology, by scientifically elucidating the theory on building socialist national culture on the basis of a new view and stand regarding culture and the nation, has opened the way for successfully building socialist national culture reflecting the demands of our time, the chuche era.

The justice, validity, and immortal vitality of the theory on building socialist national culture as elucidated by the chuche ideology have been borne out by revolutionary practice in our country under the sagacious leadership of the party and the leader; and this theory has become a guiding principle which we should firmly grasp in moving forward with the construction of a revolutionary people-centered culture.

The theory on building socialist national culture as elucidated by the immortal chuche ideology is a uniformly systematized revolutionary theory which provides comprehensive answers to all problems arising in building socialist and communist culture.

The chuche theory on building socialist national culture, first of all, provides a scientific elucidation of the essential nature of cultural construction, with the working class placed at the center.

Scientific elucidation of the essential nature of cultural construction is a fundamental problem which arises in systematically evolving a unitary system of theory on building socialist national culture. Only by correctly solving this question will it be possible to set an accurate direction and goals in building a revolutionary people-centered culture and firmly maintain a principled stand and consistency in cultural construction.

The great leader Comrade Kim Il-song taught:

"Cultural construction is a very important undertaking designed to bring up people as competent social beings and civilize the nation." ("For the Development of the National Cultures of Newly Emerging Countries," p 2)

Culture is an important earmark of a nation. Like the common territory, ancestry, and language, the common culture is one of the earmarks characterizing a nation. Culture and the nation are one, and national development is achieved through cultural development.

On the basis of a scientific analysis of the concept of nation and its cultural development, the *chuche* theory on building socialist national culture elucidates the truth that brining up people as competent beings and building a cultured nation is the essential nature of cultural construction. This clarifies the truth that building socialist national culture is an undertaking for the working masses and the people, who create and enjoy culture.

Man is a social being possessing the spirit of independence, creativity, and consciousness. Because of these, man becomes the ruler of the world and the most competent civilized being. Man's independent ideological consciousness and creative ability are not inborn qualities. People nurture their ability to remake man and nature in the context of their relationship with society, and this ability is formed mainly in the process of cultural life. National education and national culture and arts are a potent means for providing people with an ideological consciousness to lead an independent life and knowledge necessary to perceive and remake the world and for making people cultured by gratifying their esthetic needs. Through national education and national literature and art, people become cultured and competent social beings possessed with advanced ideologies, rich knowledge, a high degree of esthetic consciousness.

National cultural construction makes it possible, first of all, to heighten people's ideological consciousness.

As elucidated by the *chuche* ideology, what plays a decisive role in a revolutionary movement is the independent ideological consciousness of the masses. Only by possessing independent ideological consciousness will people be able to launch into a struggle to free themselves from all kinds of slavery and constraints and to enjoy an independent life, and fight on to the end with a stout revolutionary will.

Cultural construction heightens people's awareness and zeal for revolutionary struggle and inculcates in them a staunch fighting spirit. Through education, literature, and art, people come to take the view and position that they are the masters of their own destiny and have an ability to carve out their destiny, and come to have faith in the victory of the revolution and the will to fight for it.

National cultural construction is also an important undertaking to provide people with a rich knowledge of nature and society.

Knowledge is man's creative ability. People hear, feel, and accept things as much as their knowledge permits. Only with rich knowledge will people be able to correctly

perceive complex social phenomena and more vigorously push ahead with revolutionary struggle with goal-consciousness. Knowledge of nature enables people to wage a conscious struggle to free themselves from blind obedience to nature, remake and conquer nature to make it serve for them. At the same time, with a knowledge of society and social development, people come to wage a struggle to free themselves from social bondage and move forward to realize social and political independence. To constantly improve the working masses' standards of cultural and technical knowledge by pushing socialist cultural construction constitutes an important guarantee for successfully pushing ahead with revolutionary struggle and construction by improving their creative ability.

Next, national cultural construction makes it possible to magnificently bring people as cultured social beings by educating them in lofty ethics and fine esthetic qualities.

Wholesome morality and fine esthetic feelings are one of the important traits that independent and creative human beings should have. A person whose morality is very low and whose esthetic feelings are barren is nothing but a mentally handicapped person, even if he is rich in knowledge and strong in physique. The culture which the working class party and the state build will contribute to brining up people as competent social beings and cultured social members by inculcating noble morality in them, and particularly by educating them in fine esthetic feelings.

Man not only seeks to esthetically experience a beautiful life but also has esthetic sensibility and feelings necessary for such experience. People's demands for esthetic life cannot be gratified by a material means which contribute to gratifying their material needs. People's esthetic needs are fulfilled mainly by literature and art. Socialist cultural construction enables the working masses to actively enjoy cultural wealth by creating cultural assets necessary to gratify their esthetic needs on a societywide scale and in a purposeful manner, and by popularizing the results of cultural development among the masses in a planned manner.

Thus the *chuche* theory on building socialist national culture is a revolutionary theory which, by elucidating that cultural construction is an undertaking essentially to bring up people as competent, cultured social beings, enables the working class party and the state to actively carry out cultural construction, with attention pivoted on bringing up people as competent social beings and gratifying their cultural and esthetic needs.

Another important point in the theory on building socialist national culture as elucidated by the immortal *chuche* ideology is that the theory provides a profound elucidation of the principle and methods for building national culture.

Correct formulation of the principle and method for national cultural construction is one of the problems which decide the fate of the task of building socialist national culture. Only when this problem is accurately solved, will it be possible to successfully proceed with socialist and communist cultural construction on a revolutionary path without deviation.

The *chuche* theory on building socialist national culture elucidates the principle and method for national cultural construction with the demands and interests of the masses, masters of the revolution and construction, as a starting point, and with the revolution in one's own country at the center.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the party Central Committee, pointed out:

"Only by building a culture which is national in form and revolutionary and socialist in content, namely, a *chuche*-oriented culture which is compatible with the feelings of the people and which is committed to the working-class line, will it be possible to make people lead a wholesome ideological and mental life and better establish *chuche* in ideology." ("On the *Chuche* Ideology," monograph, p 40)

The principle that should be observed in building socialist national culture is to create a *chuche*-oriented culture suitable to the life and feelings of the people and their aspirations for independence.

Inasmuch as different countries and peoples have difference conditions and environments for cultural development and have different unique national characters carried down from generation to generation, building national culture in conformity with the actual condition in one's own country and the life and feelings of its people is an important requirement in building socialist national culture.

To create and develop *chuche*-oriented culture in conformity with the national characteristics and the interests of the revolution, it is important for each country to maintain the principle of modernity along with a historicist point of view, by way of preserving the unique national form of each country's culture and providing socialist content to it.

Abundantly reflected in the national form of our culture are our people's intrinsic personality characteristics, noble esthetic taste, and outstanding artistic talents. Our nation has developed outstanding cultural forms throughout its history by using its native language and letters. The Korean language has a smooth intonation with a variety of high and low pitches and short and long syllables, making speech sound smooth and beautiful. Its rich descriptive power enables us to give lifelike expression to diverse things and phenomena and subtle

thoughts and feelings. The characteristics of our language and letters have made a reliable contribution to creating the national form of our culture. Our people have been uniquely fond of music and dancing from time immemorial and have an outstanding flair for them. Characteristically, the melodies of our folk music and the rhythms of our folk dances are elegant, gentle, soft, and tender. Particularly, a distinctive feature of Korean folk dances is the frequent use of the arms, and the diverse effective use of the arms in dancing adds elegant beauty to choreographic form. Dances created under the judicious guidance of our party, such as "Snow Is Falling," "Azaleas of the Fatherland," "Bumper Apple Harvest," "Winnow Dance," and "Sunflower," have a strong flavor of national sentiments because of their choreographic arrangements peculiar to Korean folk dances. Our people have a unique national form in the field of art also. Korean paintings use a bold and yet beautiful and graceful touch of stroke of the brush, characterized by a vivid, simple, and elegant art of drawing. The paintings by An Kyong and Kim Hong-to in the Middle Ages strongly reflect our national characteristics, with their content true to life, their touch of the brush bold and yet graceful, and their art of drawing lucid and simple.

In building national culture, we should invariably give life into the national form of culture compatible with the feelings and emotions of the Korean people and move forward with correctly combining the national form with the socialist content, so that we may develop the nation's culture in conformity with the characteristics and interests of our people.

To make the most of our national characteristics in cultural construction, it is also necessary to correctly carry on the old cultural legacies of our nation.

Correctly inheriting and developing the nation's cultural legacies is an inevitable requirement in developing socialist national culture. The New culture the working class creates does not grow on a barren soil. Socialist national culture the working class creates can be successfully built only on the basis of inheriting the progressive elements of the old legacies of our national culture and developing and enriching these elements to suit the demands of new life. In inheriting the legacies of national culture, we should firmly maintain a critical position. The old legacies of our national culture have temporal and class limitations because they are mainly legacies of the culture originally created in the society of the exploiting class. There are progressive and people-oriented as well as outmoded and reactionary elements in the legacies of our national culture. This dual character bespeaks that inheriting and developing the legacies of national culture in a critical manner, with the right stand toward these legacies, is of fundamental importance in building socialist national culture. To inherit and develop the legacies of national culture in a critical manner, we should make the most of what is progressive and people-oriented in our old cultural legacies and

discard what is outmoded and reactionary. Even in inheriting what is progressive and people-oriented, it is important to maintain a thoroughgoing critical stand because even progressive and people-oriented legacies have a lot of temporal and class limitations in their adoption. To critically and correctly inherit and develop our national cultural legacies, we should combat restorationism, which seeks to revive what is outmoded and reactionary, and national nihilism, which rejects the tradition and legacies of our national culture. Only by so doing will it be possible to correctly inherit the legacies of our national culture and succeed in building socialist national culture based on the national elements in these legacies.

Next, the principle of cultural construction elucidated by the *chuche* theory on building socialist national culture is that of establishing a distinctive working-class line in cultural construction.

Establishing a distinctive working-class line in cultural construction is one of the important conditions for creating a culture which gratifies and promotes the demands and interests of the working masses, including the working class, and which people can enjoy and easily comprehend. Therefore, we should wage an unceasing struggle to establish a distinctive working-class line in building national culture.

In establishing a distinctive working-class line in creating a new culture, it is important to correctly reflect the independent and creative social life of the people and their revolutionary struggle. Socialist national culture can become a powerful weapon for ideologically indoctrinating people only when it truthfully reflects the worthy life of the people in remaking nature and reshaping society and mirrors their heroic struggle to defend the dignity and honor of the country and people.

Another important thing in establishing a distinctive working-class line in cultural construction is to depict in a vivid, lifelike manner the noble ideological and mental world and revolutionary life of the people, including the revolutionaries and the working class, who are striving to overturn the exploiting class and the exploiting society, realize class and national liberation, and build socialism and communism.

Thoroughly combating the imperialists' cultural infiltration is a fundamental requirement in building *chuche*-oriented socialist national culture.

Cultural infiltration is one of the major instrument of the imperialists' policy of aggression and forms an important link in their neocolonial policy. The imperialists are making all kinds of frantic efforts particularly to bring their reactionary culture into the emerging nations who have embarked upon building a new society. Reactionary culture spread by the imperialists is a drug for

eroding people's wholesome ideological consciousness and paralyzing their revolutionary fighting spirit and a toxin used to exterminate the national cultures of the emerging countries.

To correctly build socialist national culture, we should exercise full precaution to prevent all kinds of rotten reactionary imperialist cultures from infiltrating our society while never tolerating even the slightest elements of bourgeois culture in all domains.

Indeed, the theory on building socialist national culture elucidated by the *chuche* ideology is a scientific and revolutionary theory which provides comprehensive answers to fundamental problems arising in building socialist national culture.

It is of great significance that the theory on building socialist national culture has been elucidated by the *chuche* ideology.

With the *chuche* theory on building socialist national culture elucidated have come to be clarified the questions of what culture should be like if it is to promote the prosperity of the country and people and what principles and direction culture should have if it is to reflect the working masses' aspirations and demand for independence. In addition, bright prospects have come to be opened up for combating national nihilism and restorationism in national cultural construction, for opposing the imperialists' cultural infiltration, and for building a culture compatible with the characteristics of the people and the interests of the country, that is, a genuine culture in which the masses are its creators and the people who enjoy it. As a result, the way has been paved for the working masses, including the working class, to successfully carry out cultural construction designed to realize their independence.

The scientific nature and potency of a revolutionary theory is tested by revolutionary practice. A great revolutionary theory creates a great reality and achieve an immortal exploit which will shine forever in the history of mankind's struggle for liberation.

The justice, validity, and immortality of the *chuche* theory on building socialist national culture has been brilliantly borne out through revolutionary practice in our country under the sagacious leadership of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il.

Under the people-oriented educational policy of our party and the government of the republic, our country has become a "country of learning," a "country of education," in which all the people, young and old, learn together and advance together, and the problem of national cadres has been solved once and for all. Today, in our country, all state and economic agencies; scientific and cultural establishments; and factories, enterprises,

and cooperative farms are excellently managed and operated by the national cadres whom our party has brought up since liberation on its own initiative.

The *chuche* theory on building socialist national culture has made it possible to bring about an epochal turnaround in the development of literature and art. Our literature and art have come into full bloom in the historic period in which the task of converting the whole society to the *chuche* ideology has been brought to the foreground.

The dear Comrade Kim Chong-il has further developed and enriched the *chuche* theory on building socialist national culture to suit the new demands of the developing revolution which is in the stage of converting the whole country to the *chuche* ideology, and he is now energetically leading the struggle to implement this theory.

Particularly by holding fast to his *chuche*-oriented ideology on literary and art and by developing and enriching it, the dear Comrade Kim Chong-il has given our literature and art a revolutionary character which vigorously inspires our people to revolutionary struggle and construction efforts.

With the brilliant implementation of the *chuche*-oriented ideology on literature and art and of the unique theory on literature and art under the sagacious leadership of the dear Comrade Kim Chong-il, our literature and art have made gigantic strides in a unprecedentedly short period of time and taken upon their full features as *chuche*-oriented literature and art by thoroughly cleansing themselves of the outmoded vestiges. The revolutionary turnaround and new innovative achievements in our literature and art, which are shining in their golden age, attest to the validity and vitality of our party's unique policy on literature and art.

We are now confronted with an important task to firmly preserve and develop the revolutionary achievements made by our party in building socialist national culture and to more vigorously accelerate national cultural construction to suit the new demands of our developing revolution.

We should firmly establish the unitary party ideological system and thoroughly implement the party spirit, the working class nature, and people-mindedness in building socialist national culture and thus turn our national culture into a genuinely revolutionary culture which truly contributes to the cause of converting the whole society to the *chuche* ideology.

South Korea Is the Largest Nuclear Outpost in the Far East

41090001r Pyongyang KULLOJA in Korean No 3
Mar 87pp 93-96

[Article by Pang Chol-su]

[Text] South Korea has been turned into the largest nuclear outpost in the Far East and into a place where the threat of a thermonuclear war is greatest in the world due to the policy of war and aggression pursued by the U.S. imperialists and their South Korean puppets. As a consequence, the current situation on the Korean Peninsula is so tense that it resembles one existing only on the eve of a war.

The great leader Comrade Kim Il-song taught:

"Recently, the United States, laying particular emphasis on the military strategic importance of South Korea, has sharply reinforced its armed forces there and has brought in nuclear weapons on a large scale, thereby turning the whole of South Korea into a nuclear base." ("For the Complete Victory of Socialism," monograph, p 29)

The U.S. imperialists, having declared South Korea as particularly important area in the implementation of their nuclear-war policy in Asia and the Pacific, have introduced an enormous number of nuclear weapons into South Korea, thereby converting it into their largest nuclear outpost in the Far East. The unprecedentedly large number of the nuclear weapons deployed, more than anything else, clearly substantiates that South Korea has been turned into the largest nuclear outpost in the Far East.

The number of nuclear weapons deployed to a nuclear base is a dominant factor that defines the status and role of that specific base. The might and nuclear capability of a nuclear base, depends, importantly, on the number of nuclear weapons stored there. Currently, more than 1,000 nuclear weapons are deployed in South Korea, including nuclear shells for 155-mm, 8-inch, 175-mm guns; nuclear bombs carried by aircraft; nuclear warheads for "Nike-Hercules," "Honest John," and "Sergeant" missiles; and nuclear backpacks and nuclear land mines.

This means that one or more nuclear weapons are stored for every 100 square kilometers in South Korea, and the density of nuclear deployment there is four times that in the NATO area, and South Korea accounts for more than half of the total number of nuclear weapons deployed in the Far East. Particularly, South Korea was the first area in which the U.S. imperialists introduced the neutron bomb known as "the devilish weapon of the 20th century." Recently, they are introducing a mobile tactical missile called "Lance." The "Lance" missile is a new land-launched missile which fires both conventional shells and nuclear or neutron shells. In addition, the U.S.

imperialists are hatching a plot to introduce even air-launched cruise missiles and the "Pershing 2" theater missile. The total firepower of the nuclear weapons stored in South is thousands of times as powerful as that of the atom bomb dropped over Hiroshima during World War II.

The emphasis placed by the U.S. imperialists place on converting South Korea into a nuclear base is also evident in their continual consolidation and reinforcement of their nuclear bases there.

Currently, the U.S. imperialists and the South Korean puppets are further reinforcing air force nuclear bases and army nuclear storage depots in Kunsan, Kwangju, Osan, Ulsan, Uijongbu, Munsan, Tongduchon, Seoul, and other locations while engaging a full-fledged plot to turn Pusan and Chinhae ports into nuclear bases for the navy. In addition, the scoundrels have set up an aerial electronic surveillance station in Taegu to command and supervise nuclear warfare. Recently, the U.S. imperialists have been actively speeding up the construction of a strategic nuclear weapons storage facility in South Korea under the code name "Project NO. 620." According to data, the construction of a nuclear storage facility in Kyeryongsan south of Seoul is directly related to the introduction of "Lance" mobile tactical missiles which can deliver nuclear warheads and neutron bombs. In addition, in the U.S. air force base in Kunsan, more than 40 underground nuclear storage facilities are under construction. At the same time, the U.S. imperialists and their South Korean puppets are also speeding up at full steam the construction of a nuclear fuel processing plant in order to produce means of nuclear war right in South Korea.

As a result, South Korea now has been converted to a comprehensive nuclear arsenal, a nuclear outpost, tightly packed with all types of nuclear weapons ranging from mini tactical nuclear weapons to strategic nuclear weapons; land-based and sea and airborne nuclear weapons, as well as various nuclear warheads and nuclear delivery means.

The conversion of South Korea to the largest nuclear outpost in the Far East is also evident in the fact that nuclear bases in areas surrounding the Korean peninsula are being consolidated and strengthened in stepped up preparation to throw nuclear weapons from these bases into Korea on a large scale and in a speedy and concentrated manner, in the event a nuclear war should break out in Korea.

The U.S. imperialists are, first of all, reinforcing nuclear bases and warships in areas surrounding the Korean Peninsula with new types of nuclear weapons. U.S. bases on Okinawa and in other areas of Japan are being reinforced with ships and aircraft capable of carrying nuclear weapons, and Yokosuka and Sasebo have been converted to homeports for U.S. aircraft carriers. In addition, the U.S. imperialists have drastically increased

the number of ships and the nuclear armament of the Pacific Fleet and are currently deploying newly developed modern nuclear missiles to it. As a result, more than 80 percent of the ships belonging to the Pacific Fleet have been equipped with nuclear weapons, and the aircraft carriers deployed in the Pacific Fleet are equipped with 375 nuclear warheads.

The U.S. imperialist not only have reinforced nuclear bases and warships in areas surrounding the Korean Peninsula with the latest nuclear weapons but also are introducing the latest nuclear weapons into South Korea. Under the pretext of "coping with contingencies" on the Korean peninsula, the U.S. imperialists are having their "B-52" strategic bombers, which are called one of the "triad" of the strategic nuclear arsenal, "F-111" fighter-bombers, and aircraft carriers, such as the "Enterprise," "Midway," and "Carl Vinson," busily visit South Korea with nuclear weapons on board.

The U.S. imperialists are scheming to establish a command system for conducting nuclear warfare. The U.S. imperialists have drawn up a project to link South Korea, mainland Japan, and Okinawa by an optic fiber undersea cable network in order to secure the safe transmission of orders to launch nuclear weapons deployed in the Far East, and to deal a simultaneous nuclear blow. They are now actively pushing ahead with this project.

The U.S. imperialists have established not only various communications facilities to transmit nuclear attack orders but also an early warning system for a preemptive nuclear strike, and even have prepared a secret code to use in issuing nuclear launch orders, and have put it on a standby status so that it can be used at any moment.

In this way, under the pretext of "coping with contingencies," the U.S. imperialists have deployed nuclear weapons on a big scale in areas surrounding the Korean peninsula and are frenziedly attempting to use them in Korea at any moment.

The conversion of South Korea to the largest nuclear outpost in the Far East is also evident in systematic large-scale nuclear warfare exercises being conducted by the U.S. imperialists, with South Korea and Japan as the main locale.

The "Team Spirit" joint military exercises, which have been annually staged in the past 10 years or more, is a typical example. This war maneuver is larger in scale and more comprehensive in substance than any war exercises the U.S. imperialists have ever conducted in various parts of the world. The "Team Spirit 87" joint military exercise staged by the U.S. imperialists and their South Korean puppets since this February are participated in by as many as 200,000 troops made up of contingents of the U.S. forces on the continental United States and in the Pacific, the U.S. aggressor forces in South Korea, and the South Korean puppet forces. In addition, various

other forces including carrier-borne aircraft units belonging to the U.S. 7th Fleet are also participating. By war exercises like this, the scoundrels are perfecting their tactical system for nuclear warfare and stepping up the combat readiness of their aggressor units.

In addition to land assault exercises, the U.S. imperialists have staged a nuclear war exercise in the eastern sea off our country in a simulated amphibious assault on our republic by using their marines carried by the nuclear-powered aircraft carrier "Carl Vinson," the aircraft carrier "Ranger," and the battleship "New Jersey." As part of nuclear warfare exercises, a U.S. strategic air command unit conducted an exercise on Okinawa also. War exercises to "cope with contingencies" on the Korean Peninsula were also carried out in Japan.

Last year the United States and Japan conducted about three times as many military exercises of various types than in the preceding year. The purpose of these exercises were, from beginning to end, of the nature of getting ready to launch another Korean war and aggression against socialist countries. This is clearly borne out by the joint military exercises staged by the U.S. forces and the Japanese Self Defense Force last year, including the "Rimpac 86" war game. This frenzied war game, participated in by hordes of U.S. troops stationed in the Pacific and Japan and troops from various other U.S. allies, was aimed at getting ready to throw in these troops in case of war in Korea. This indicates that the scoundrels are linking the Korean peninsula, Japan, and the Pacific as a single war front.

All facts clearly show that the U.S. imperialists, having turned South Korea into the largest nuclear outpost in the Far East, are frantically trying to trigger a nuclear war in this area.

The important purpose of the U.S. imperialists in converting South Korea to the largest nuclear outpost in the Far East was to launch a preemptive nuclear strike against the northern part of the Republic and other Asian socialist countries in an attempt to realize their evil design of world conquest.

South Korea occupies an important place in U.S. world strategy.

U.S. world strategy is aimed at completely destroying socialist countries by nuclear weapons and realizing world domination. The U.S. nuclear strategy for world domination has socialist countries in Asia and continental Europe as its main target and its basic substance consists in mounting simultaneous nuclear strikes on these countries as the main targets in the east and the west. For this reason, the U.S. imperialists attaches great importance to the Asian and Pacific region, with particular attention focused on the Korean peninsula.

The Korean peninsula is contiguous to the Asian continent, and across the sea, it is adjacent to Japan, the backbone of America's Asian and Pacific strategy. Thus it provides the best advantage to the United States in attacking this continent. That indicates that South Korea is best suited as the foremost offensive stronghold in the East in the implementation of the U.S. nuclear war strategy against socialist countries. That is why the U.S. imperialists have defined South Korea as "the first front of U.S. strategy" and are clamoring that the Korean peninsula is a "key strategic area," that is, a "Class A" target of nuclear attack. Particularly the open U.S. designation of the Korean peninsula as a "testing ground for policy of strength" in the 1980's clearly reveals U.S. attempts to launch a nuclear war against the northern half of the Republic and other socialist countries.

The fact that the U.S. imperialists have converted South Korea to the largest nuclear outpost in the Far East is not only related to the geographic importance of South Korea but also related to the freedom with which they can bring in nuclear weapons at any time at will and use them without being subjected to any restraint.

The U.S. imperialists are free to introduce military personnel and means of war; and even when they bring in nuclear weapons, they do not have to get anyone's approval nor to inform the puppets. The United States alone chooses the site for a nuclear base to be set up in South Korea and decides the tenure of usage of the land. There are many U.S. military bases, including nuclear bases, throughout the world, but in nowhere else do the U.S. imperialists behave like the master with absolute power in their hands as they do in South Korea.

It was no accident that La Roche, a retired U.S. Navy rear admiral, said that "In Europe, in case the United States decides to use nuclear weapons, it needs to obtain approval of the NATO member countries, but in South Korea, there is no such requirement." As a matter of fact, when the U.S. imperialists decide to use nuclear weapons, they do not need to have prior consultations with anyone. Under the present arrangement, the puppets are not allowed to meddle in such decision and they will be completely left in the dark as to the substance of any such decision. That is why the U.S. ruling circles feel that it will be easier for them to use nuclear weapons in Asia, particularly in South Korea, than in any NATO member country. The U.S. war maniacs have this actual condition in mind when they are ranting that they will not hesitate to "use nuclear weapons" in case a war breaks out in Korea.

The conversion of South Korea to the largest nuclear outpost in the Far East by the U.S. imperialists is also related to their attempts to militarily prop up their colonial rule which is rocking due to the anti-American, antifascist struggle of the South Korean people. The colonial fascist rule of the U.S. imperialists and the South Korean puppets is in a dire crisis due to the struggle of patriotic youths, students, and people. Even

under ruthless fascist oppression by the U.S. imperialists and the Chon Tu-hwan clique, patriotic South Korean youths, students, and people are engaged in a vigorous anti-American, antifascist struggle for independence and democracy, putting up in the forefront such active slogans as "Drive out the U.S. imperialists," "Let us drive out the U.S. imperialists and accelerate national reunification," "Let us put an end to the U.S. colonial rule." This struggle is a great blow for the U.S. colonial rule. When the anti-American, antifascist struggle in South Korea ends in victory, resulting in the termination of the U.S. colonial rule and in the withdrawal of U.S. forces from South Korea, it will have irreversible consequences on the U.S. imperialists' Asian military strategy. That is why the U.S. imperialists are threatening the South Korean people by bringing in mass destruction weapons, including nuclear weapons, in an attempt to maintain South Korea as an "anticommunist bastion" and secure their colonial rule there by military means.

All this is clearly indicative of the great significance the U.S. imperialists attach to South Korea in realizing their ambition for world domination and in implementing their Asian military strategy. The conversion of South Korea to the largest nuclear outpost in the Far East is the source of the ever present danger of a nuclear war breaking out in our country at any moment and poses a great threat to the peace in Asia and the world. Therefore, to remove the danger of a nuclear war in Korea and preserve peace, it is necessary, above all, to withdraw the nuclear weapons and U.S. aggressor forces from South Korea and convert the Korean peninsula to a nuclear-free peace zone, devoid of nuclear weapons and the dangers of war.

An immediate problem that arises in achieving this end is that of holding North-South high-level political and military talks to discuss ways to remove the state of political confrontation, and at the same time, to take measures to ease tensions, such as those for reducing troop strength, halting the arms race, converting the DMZ along the military demarcation line into a peace zone, and refraining from large-scale military exercises. In addition, tripartite talks between us, the United States, and South Korea should be held to conclude a peace agreement between the DPRK and the United States and to adopt a nonaggression declaration between the North and South. This will open up a favorable prospect for peaceful reunification by removing the threat of war in our country and make it possible to maintain the peace in Asia and the world.

Our party and the government of the republic are consistently making very effort to ease the existing tension in the Korean peninsula and remove the threat of war.

The U.S. imperialists should not look away from the peace-loving measures taken by our party and the government of the republic but withdraw their aggressor forces and nuclear weapons from South Korea without delay and halt their nuclear war provocation schemes forthwith.

13311

END

END OF

FICHE

DATE FILMED

1 March 1988
